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25 January 1983

USSR Report

POLITICAL AND SOCIOLOGICAL AFFAIRS

No. 1359

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INTERNATIONAL

ELECTROMAGNETIC PULSE EFFECT ON U.S. COMMAND, CONTROL DURING NUCLEAR WAR NOTED

Moscow APN DAILY REVIEW in English 17 Dec 82 pp 1-2

[Article: "APN Informs and Comments"]

[Text] Earlier it was said about generals that they are preparing for a past war. Now it can be said about the Pentagon generals that they are preparing for an impossible war, Gennady Gerasimov, an APN political analyst, notes.

The Pentagon's scenarios of a "protracted" nuclear conflict with the perspective to gain the upper hand in it presupposes the preservation of the command, control and communications systems at the level ensuring the succession and the prescribed scale of time-extended nuclear strikes.

But they do not take into account the technical possibility of these three C's (command, control and communications systems) being put out of action by high-altitude nuclear explosions.

According to the suppositions of American specialists themselves, intensive fluxes of X-rays, gamma-rays and other types of electromagnetic radiation formed after nuclear explosions and spreading over vast territories will put electric and electronic systems out of operation. For instance, in the opinion of Daniel L. Stein, a physicist from Princeton University, a one-megaton explosion over the central part of the USA would induce electric fields on the whole territory of the United States. Such fields would be strong enough to inflict damage on the bulk of modern unprotected electronic systems. Stein specially mentions that air command stations, which are being vigorously set up by the Pentagon, will fail to resist this electromagnetic pulse.

In the field of three C's American strategists are pinning great hopes on the use of outer space: communications and missile guidance satellites will be placed there. However, as the American journal SCIENCE pointed out on March 12, 1982, a nuclear explosion in space will immediately give rise to the emergence of an electric pulse of a million volts per metre in hundreds of satellites and combat stations and will put them out of operation.

This shows once more that problems of a nuclear war have no military solution, that it is sheer madness to plan a winnable nuclear war. What is needed is a political solution of warding off this global threat. It would be fine if the electromagnetic impulse could give here an impulse stimulating political wisdom.

CSO: 1812/56

INTERNATIONAL

'TASS' CITES SOVIET UN ENVOY ON USSR FOREIGN POLICY

LD232354 Moscow TASS in English 2146 GMT 23 Dec 82

[Text] New York, 24 December, TASS--The Soviet Union would "stay the course" with respect to its foreign policy, stated Richard S. Ovinnikov, the USSR first deputy permanent representative to the United Nations, at a press conference, held on Thursday [23 Dec] at the UN headquarters.

Threats of military intervention or economic pressure had not worked in the past. Now that the Soviet Union was celebrating its sixtieth anniversary, it was more able to defend its interests and those of its allies, he emphasized. It had used the detente years to overtake the United States not in weapons, as it was sometimes stated, but in the production of steel, pig iron, coal, cement, oil and fertilizers.

Reviewing the General Assembly's 37th session, the Soviet representative stated it had once again become a battlefield between the socialist countries and the United States and its allies. The Soviet Union was satisfied with its results. Out of 44 disarmament resolutions voted on in the General Assembly, two thirds had been supported by the Soviet Union, while the United States had supported only a quarter. The General Assembly had affirmed the existence of military parity and supported the Soviet call for cessation of nuclear-weapons testing, as well as the idea of a nuclear-weapons freeze.

The policy of the United States throughout the session, Richard S. Ovinikov further stated, could be characterized in terms of three no's: no disarmament, no settlement of international disputes and no collective action on the part of the United Nations.

Asked whether the Soviet Union would consider revision of the charter, he said that it opposed such action, and that the main problem with the UN system was that its decisions were frequently not implemented. Providing a new set of ground rules would not solve the problem of their non-implementation.

Asked about the call for Israel's suspension from the organization, he said it had been an outgrowth of revulsion aroused by Israel's invasion of Lebanon. If Israel continued its occupation of that country and its creation of settlements on the West Bank, the situation in the United Nations would grow more serious.

CSO: 1812/64

INTERNATIONAL

PONOMAREV INTERVIEWED ON INTERNATIONAL TOPICS

NC221018 Athens TA NEA in Greek 21 Dec 82 p 11

["Exclusive interview" granted to TA NEA by Boris Ponomarev, candidate member of the CPSU Central Committee Politburo and secretary of the Central Committee, in Athens; date not given]

[Text] Question: The CPSU supports that, despite existing ideological differences in the positions of communists and socialists, the party is for unity of action on basic world problems, such as the struggle for peace. Have such efforts produced results?

Answer: The line for dialogue with the socialist and social-democratic parties was laid down by the resolutions of the 24th and 26th Congresses of the CPSU. Under today's restless and, in addition, dangerous international situation the main responsibility for the unification of people of good will under the struggle against the danger of war belongs to the political forces which are situated closer to the working masses. It is understood that the communists are among these forces. The socialists and the social-democrats are also among these forces.

The CPSU starts from the premise that modern social-democracy, carrying considerable political weight, could do much in the defense of the vital interests of the peoples and, most of all, for the preservation and strengthening of peace, for the cleansing of the international situation.

The CPSU appreciates the fact that the Socialist International and many parties belonging to it are taking part in the struggle against the threat of war. The Conference of the Socialist International on Disarmament, which was held in Helsinki, did play a positive role in its time.

We can establish that the main positions of the Socialist International on questions related to peace and the struggle to stop the armaments race, which were presented in various documents in recent years, in many instances are close to our own positions. This creates the basis for joint work.

I can say there are useful contacts between the CPSU and the Advisory Committee of the Socialist International on disarmament. Our party, for which the struggle against the threat of war and the armaments race is the most

important duty, is prepared to cooperate with the Socialist International and with the socialist parties for the purpose of preventing a nuclear calamity. A clear statement was made on this during the last plenum of the CPSU Central Committee in November of 1982.

Question: How does the Soviet Government view the position of the Greek Government on the armaments race and on East-West relations?

Answer: We know that the Government of Greece is fighting against the theory of the first nuclear strike and against the armaments race among other things in Europe; that it fights for the defense of detente and peaceful coexistence, with practical initiatives aimed at strengthening international security. In our country the PASOK government's evaluation, describing the Soviet Union's decision to stop installing medium range missiles in the European part of the USSR as "a very positive step," was received with great satisfaction.

Greek relations with the Soviet Union and other socialist countries are, as a whole, developing positively. We cannot but laud this fact. Any attempt to further expand relations in this direction will meet with understanding and support on our behalf.

Question: The international press notes an improvement in USSR-Chinese relations. Do you think there are realistic prospects in this sector and is it possible to expect a solution to the existing differences between the two sides?

Answer: The CPSU and the Soviet state desire an improvement of relations with the People's Republic of China. Every response toward this end from the Chinese side is met with great satisfaction by us. The Soviet side is convinced that with good will on both sides, both respecting the legal rights of the other, the joint efforts toward the interests of peace and socialism will find correct solutions even where it was impossible to find them before.

Question: What are the prospects for a solution to the Afghan and the Polish problems which, as they appear, belong to the category of the more urgent problems of today?

Answer: First of all I must state that these are in no way urgent problems as you describe them. The most urgent problems are: putting an end to the arms race, primarily the nuclear arms; the ban of nuclear weapons and nuclear tests; and solution of all the unsettled problems through negotiations. In reference to the Afghan problem our position was presented repeatedly and it is well known. The Soviet Union is seeking no benefit for itself in Afghanistan and will withdraw its limited military contingent which is in the country at the Afghan Government's request. If this is to be done, then intervention from the outside against Afghanistan must cease.

The Soviet Union supports a political solution to the problems which exist in relation to this and it is for this reason that it favors restoration of

political contacts, in Geneva, between Pakistan and Afghanistan with UN help.

In reference to Poland, we start from the premise that Poland is an independent state able to solve all its problems by itself. Developments speak of this with sufficient clarity. In taking this position the Soviet Union, naturally, rejects with emphasis this crude intervention in Polish domestic affairs undertaken by the United States and certain other NATO states.

Question: How does the USSR view the possibility of creating a nuclear-free zone in the Balkans under the light of the proposal made by the Greek Government and what prospects are there for this issue?

Answer: The Soviet Union supports all existing plans for the creation of nuclear-free zones in Europe and in other areas of our planet, including the Balkans. We consider that creation of such a zone will be a contribution to the general cause of strengthening peace and security in Europe.

Question: How does the USSR view the problems of Greek-Turkish differences in the Aegean area?

Answer: We believe that there are no differences between states which cannot possibly be solved through peaceful means, through negotiations on the basis of respect of the principles and rules of international law. This also stands in respect to the problem which exists between Greece and Turkey in the area of the Aegean Sea.

Question: Does the USSR consider that there are true prospects for the solution of the Cyprus issue? Does the Soviet Union believe there is need for some new initiative from it in respect to this problem?

Answer: The Soviet Union believes that the Cyprus issue can and must be solved. This is required by the interests of Cyprus itself, of its population and of all the states of the area and by the interests of security of the peoples of our continent.

It is imperative to guarantee the independence and territorial integrity of Cyprus, the rights and interests of both communities and the status of Cyprus as a demilitarized and nonaligned state.

The Soviet Union believes that obstacles along this course are being created by aggressive Western powers which would like to see Cyprus as their own forward base in their struggle against the forces of national and social liberation in the east Mediterranean.

Question: Since you are attending the KKE Congress, what could you say about its role and prospects in the future?

Answer: Many very old and close ties connect my party with the KKE. We believe that the heroic history of the KKE and its current actions prove its faith in the revolutionary principles of Marxism-Leninism, its firmness

and dedication to the defense of the interests of the working class and the working people of Greece in their struggle for peace, national independence, democracy and socialism; and also guarantee the communists a strengthening of their positions and open up many prospects for the future.

Question: How do you view the further development of Greek-Soviet relations in the political, economic and cultural sectors?

Answer: As I have already stated the Soviet Union, without a doubt, fights for a further fruitful development of relations with Greece in all directions. Much has already been done toward this end. The prospects for our continued cooperation will be examined during the imminent visit to Greece by Soviet Premier Tikhonov.

CSO: 3521/133

INTERNATIONAL

EMIGRE'S SUICIDE REPORTED IN MOSCOW PAPER

Moscow SOTSIALISTICHESKAYA INDUSTRIYA in Russian 10 Nov 82 p 4

[Article by V. Lyakhovchuk, boring-machine operator at the Lvov Association imeni 50th Anniversary of the October Revolution and a Former emigre: "The Trap"]

[Text] I knew him. He had a melodious Ukrainian last name--Perepelitsa. He was a native of the Ternopol area, from a modest-sized village in which willow trees wept over a pond and geese paced along self-importantly, heading toward their own barnyards in the evenings.

It was precisely these geese which remained in his memory for many long years. He remembered his mother only vaguely and did not remember his brothers at all. But here were these geese, rising before his eyes and reminding him of his childhood and youth. And then his heart would be filled with aching melancholy. As he approached old age, this sorrow became stronger. More and more often he felt lonely and unneeded by anyone....

He used to chase away swarms of gnats by means of smoke from grass pressed together into a kind of band (without this you simply cannot go to sleep in summertime Buenos Aires), but he could not chase away his thoughts--they whirled around in his head like an agitated swarm.

What had he managed to make of his life, and why, really, had he lived through this life, full of deprivations, anxieties, and unrealized hopes? Soon he would be 60, and he had neither a family nor a close friend with whom he could talk.

Where had he not been cast by his lot? He had been in the southern part of Brazil, where before lying down to sleep on his cot (a wooden contraption), he had had to thrust about under it with a stick--in case a snake had hidden there. He had also been in Paraguay, where he had been robbed of everything by soldiers wearing rope sandals on their bare feet but carrying the latest model of American carbines. He had grown cotton in the Chaco region. During the daytime they were jammed together with spades, while in the evenings the metizo-peons caught insects with pins, having first forced him to drink a glass of grappa, which scorched his throat.

At last he found himself in the capital with a worn-out suitcase and money which, at best, could last for only two months.

He rented a corner in a jibaro tenement bursting with children, and he started to look for work. It was not easy to find it--the consequences of the great crisis were still being felt, and the directive was still in effect, whereby in the port and at railroad-station waiting rooms, upon presentation of a card, an unemployed person could obtain a bowl of municipal soup. He used to stand in long lines until he succeeded: he was hired to work in an electric company. At first he was an errand boy, and then they assigned him a very important (or so, in any case, he thought) duty: to take care of the compressors.

He not only took care of them but also zealously tidied up the area and stood at attention whenever the chief appeared. He would put his head down and walk away whenever the workers began any "seditious" talk. And after a confidential word of advice from the chief he began to listen in and take note of the names of those of his comrades who were dissatisfied with something or other. They began to avoid him, and when he appeared, the workers would fall silent. He was one of the few who remained in his job when soldiers appeared instead of strikers.

He knew neither concerts nor theaters nor a woman's tender caresses.

In the world wars raged, as in a kaleidoscope governments flashed by, and waves of repressions alternated with brief periods of something resembling democracy. All this passed him by--the lulling hum of the compressors drowned out the thunder of social struggles and the human conscience.

Poverty, like a phantom apparition, beckoned on ahead. But his eyes saw only those pesos which remained at the end of the month after he had filled his own belly. Now he had three suits, a dozen shirts, and excellent, British-made shoes; but the main thing was money. In the evenings before going to bed he would lay out his check-book in front of him and read the figures, moving his lips like believers reading their Bibles.

Only twice in two years did anything human stir within his soul. The first time, obeying an inexplicable rush of emotion, he boarded a street-car and rode to Santa Fe Street. He knew where he was supposed to get off, but he got off two stops ahead and traveled the rest of the way on foot. And then he saw it--the red flag on the building which housed the Soviet Embassy. But he walked on by, squeezing in his pocket his former passport, which had lost any important meaning.

The second time, his soul almost melted, when he stood in the harbor, watching from the sidelines, as people were boarding a ship in joyous excitement. They were departing for the Motherland and were ready to shout about this to the entire world. Some sang "Katyusha," others--"Adios, Buenos Aires," and not even the sailors of the Argentine Coast Guard could resist this seething joy. Ivan Perepelitsa stood on the sidelines, having in his wallet the purchase deed to a small house. Suddenly a bitter lump came into his throat, but Ivan hurriedly turned his back to the dock and walked away from the people and their joy.

At night he dreamed of the geese for the last time. They never appeared to him again

It seemed to Ivan Perepelitsa that he had reached the summit of good fortune. He had his own house. Upon arriving home from work, he would water his little garden, and the shop-keepers would greet him respectfully. But during this time the company was drawing up lists of persons subject to dismissal. Ivan, having worked there for slightly less than 40 years with dog-like fidelity, was counting on a pension and a peaceful old age. But the company had other plans. The compressors were converted to an automatic control system.

Lying on the company director's desk were lists of doomed persons--there were 60 of them. The director glanced through the rows of names without reading a single one of them. For him these were not people but sums of money which would no longer be paid out but would remain within the company, increasing profits.

Senor Spinella was Ivan's chief and had known him for many years. He was sorry for this meek, uncomplaining man, and he tried to intercede in his behalf.

"Senor Director, there is one man there.... He is a loyal man and has done good services for us."

"How old is he?"

"Sixty, Senor Director."

"And how old are you, Spinella?"

"Also sixty, Senor Director."

"And so, Spinella, you ought to know that we have a company here, not an alms-house. How long has this man been working for us?"

"Almost 40 years, Senor Director."

"Give him a watch. With an inscription."

Three days later Ivan Perepelitsa received a notice in the mail, informing him that the company had no further need for his services.

And so Perepelitsa in his declining years became unemployed once again. He had five years to go before he was eligible for a pension.

It is astounding how fast bad news spreads. The shopkeepers ceased to greet him respectfully, and without money nobody would even give him a box of matches. He tried to get a job, even as a watchman. But nobody would take him on. Who needs a 60-year-old worker?

Ivan no longer had any savings; all the money had gone into paying for the house. There was nothing to hope for. Perepelitsa had fallen into a trap

from which he saw no way out. He could not even rely on temporary jobs: they chose younger men every time. He could not believe that nobody needed him, that it was a matter of indifference to the people around him as to whether he ate today or not, whether he was ill or healthy.

He began to hate his house. He could not sell it, at least not for cash. They offered him long-term payments, but he needed to live now. The installment payments would have all gone to rent an apartment. And, furthermore, how was he to rent one? He was not employed anywhere, he had no pension, nor did he have any kind of income.

There came a day when Ivan simply had nothing left to eat. He sold his watch. He managed to hold out for one week. Then he let a room in his house to a stranger, and with the money received from him he paid the taxes which had piled up. That's how it went from then on: the money which he would receive from his roomers went almost entirely to pay taxes, while his food became more and more meager. Nor was there any money for medicines, and when the pains began in his heart, he would lie down on his repaired bed, close his eyes, and breathe heavily....

The kids were the first to notice the smoke.

It was impossible to get into the house. The shutters and doors were closed tight, evidently barred from within, did not allow anybody to enter. And then the shutters suddenly burst open, the fire tore through to the outside, and with it came the acrid smell of kerosene. When the firemen arrived, all that was left of the house were the blackened walls....

Thus Ivan Perepelitsa settled his accounts with life.

2384

CSO: 1800/223

INTERNATIONAL

MILITARY CONVOY THROUGH AFGHANISTAN, DANGER OF AMBUSHES DESCRIBED

PM041321 Moscow KRSNAYA ZVEZDA in Russian 25 Dec 82 Second Edition p 1

[Article by Capt A. Poltavskiy and Sr Lt M. Syrtlanov: "A Road in the Mountains"]

[Text] Caravans of dark clouds drifted over the spurs of the Hindukush. Heavy and swollen, they promised further snow. The first had fallen on the mountain peaks at the end of August. But oldtimers are never surprised by Afghanistan's contrasts. Stallkeepers persistently urge one to buy the oranges, pomegranates and persimmons which they have just picked in their orchards. But snow lies for 7 months of the year where the world's highest motor road tunnel runs through the rock of the Salang Pass.

The locale here is not built up. The mountain road now climbs steeply, winding in a series of hairpin bends amid the icy silence and the ancient basalt rock formations, polished to a sheen by time and the winds, and now it plunges down to an emerald valley, flat as a table top. The squat pise-walled hovels of the villages hug the asphalt and they stretch all the way to Tashkurghan itself. Beyond it lies another pass, the so-called little one. And that is the gateway to the desert.

Roads mean life. This truth can be felt most acutely and graphically in Afghanistan. Even in the recent past certain high mountain regions of the countries linked with other parts of the country only by caravan trails, were frequently cut off for the entire winter from the rest of the outside world. But now convoys of vehicles go there summer and winter, to the heights above the clouds. And these include military trucks. Military drivers deliver everything needed for the limited contingent of Soviet troops. A mountain road in Afghanistan is a dangerous thing. En route drivers do not only run the gauntlet of snowdrifts, landslides and rock falls; shots also ring out frequently in the mountains....

This is what happened one summer day. On a steep climb the engine suddenly began to falter. Stopping his Kamaz truck, Private A. Moiseyev, the driver, jumped from the cab. The convoy leader, Senior Lieutenant I. Surinov looked around. There was dense scrub growing on either side of the road. Quite a good place for an ambush....

The driver and repairmen had hardly got their tools when a shaft of fire spluttered from the dark green thicket. A fuel tank, pierced by a scorching-hot bullet burst into flame. As the stream of blazing fuel flowed toward one of the trucks, Private Moiseyev bravely dashed through the flames. He crept to the truck and moved it to a safe place although he had been burned himself. The truck which had begun to burn was quickly extinguished by his comrades, Privates I. Pluzhnik, T. Alekhovich, P. Pozyvaylo, S. Kitayev and other drivers who had run to his aid. Senior Lieutenant I. Surinov and Lieutenant A. Stepanov, political worker, skillfully directed the servicemen's actions. And now, once again, nearly 4 months after the memorable incident, we are moving in a convoy along the same route. We have completed the section of our route through the valley and ahead lies the Salang, the most difficult section of the route.

Incidentally, the story of the construction of the tunnel through the Salang Pass is an interesting one. Not a single Western state undertook to build this mountain road. The project for the world's highest road tunnel--the tunnel through the Salang Pass--was dismissed as unrealistic by them. The Western construction engineers had evidently been scared by its parameters--2.7 km long, 6 meters wide and 12 meters high. At the request of its southern neighbor, the Soviet Union set about building this extremely difficult transport highway in 1956 and the road was driven through the mountains. When it was commissioned, a new chapter began in the Afghan people's economy. Whereas previously, for instance, it took 2 whole days to get from Kabul to Pol-e Khomri, the main large city in the north of the country, now it only takes 4 hours. The tunnel driven through the Salang Pass has shortened the trek by 200 km.

Before the pass there is a halt. The drivers fit antislip chains on their tires. Taking advantage of this breathing space, we hurry to see our acquaintances at the control point alongside which our convoy has halted. In Afghanistan one quickly gets on friendly terms with people. Here, at the pass, we had met with Captain S. Sviridov only once before, but this time we embraced like old friends. We congratulated the officer on his award--the Order of the Red Star. Along a little path snaking between boulders we descend to the huts where the soldiers manning the control point are housed. On the advice of local inhabitants, the servicemen have put together several sound structures from stones and clay. They even have their own Russian bathhouse here with a steamroom, a restroom and a laundry....

A prolonged blast of a truck's horn signalled that it was time to resume our journey.

Three hours ago ice had been crunching beneath the wheels of the heavy trucks, but now the broad vistas of the desert opened up. As we came out of the gorge, the desert's hot breath, as if from a furnace, hit us in the face. In front of our windshield the dust was spiralling in a whirlwind. The cabs of the Kamaz trucks are hermetically sealed but for all that our teeth grated on grains of sand....

We approach a settlement. Around a bend appears a pise-walled farmstead with a two-story house and a yard surrounded by a high (duval) [meaning unknown]. A flag flutters above the roof. Last time, the convoy had made a brief stop right opposite the "red fort" as this small populated point has become known. The Soviet servicemen were met hospitably and cordially then.

This time, too, there are joyous smiles on the faces of the peasants. People in long smocks hurry up to the halted vehicles. In front of them walks a staid Afghan with a submachinegun slung on his back. Abdol (Karib) introduced himself. We learn from the conversation that the peasants had joined together to form a cooperative, or, as Abdol called it, a commune. The cooperative fields could be easily made out from the road--they were extensive and unlike the small individual peasant "atches" [kletushka]. Whatever the Dushmans tried against the communards failed. Threats and piratical raids failed to intimidate them. The peasants are greatly helped by the road with its constantly passing vehicles. The Dushmans do not go on the rampage here.

The convoy soon moved on. On the outskirts of the settlement it encountered peasants heading for the fields. Each carried a mattock and also a sub-machinegun slung on his back. One automatically recalled Lenin's words about a revolution only being worth anything if it knows how to defend itself.

A moving meeting took place at one point. Private Moiseyev, a driver from our convoy was discharged from field hospital early. The same Moiseyev who in summer had boldly fought the fire.

"Careful, you guys," said Aleksandr warning his comrades who rushed up to embrace him, "my shoulder still aches." Senior Lieutenant Surinov, the convoy leader, permitted Moiseyev to drive his truck. The soldier was overwhelmed.

Another halt--the last, this time. Lieutenant Stepanov took four huge watermelons from his cab--a present from some Afghan drivers. At the beginning of the journey in Charikar Valley a group of Dushmans had fired on an Afghan convoy. The vehicles evaded the firing without accepting battle, but two damaged Afghan trucks soon dropped behind their convoy. And so the Soviet servicemen took them under their protection. They each emptied one of their jerrycans and the fuel thus collected was poured into the repaired Afghan trucks whose fuel tanks had been holed by the Dushmans.

As a token of gratitude, the Afghan drivers gave their Soviet friends the watermelons. So they had a special flavor to them. And later on there was also a special ring to Lieutenant Stepanov's song, sung to the accompaniment of a guitar, about "tomorrow morning we have a difficult journey ahead of us again."

...That evening the clouds obscured the Afghan sky which is virtually always starry. But the stars "came out" down on earth. The company artist carefully painted them on the cabs of the trucks of drivers who had distinguished themselves. At daybreak the convoy set off again on its route through the mountains.

INITIAL 'DIFFICULTIES' IN CHURCH-SOVIET STATE RELATIONS RECALLED

Moscow NEW TIMES in English No 52, Dec 82 pp 22-23

[Article by Filaret, Metropolitan of Minsk and Byelorussia]

[Text] All of us Soviet citizens are celebrating these days the 60th anniversary of the formation of the Soviet Union. These years represent an entire epoch in the history of our homeland, an epoch of ordeals of war and of peaceful constructive endeavour.

The history of the Russian Orthodox Church is closely linked with the destinies of our country and people. However, it is a historical fact that in the early years of the rise of the new society it was by no means simple for the Church to find its place in it. Difficulties were encountered, but they were overcome, and the Russian Church, having taken its place in this society, today too serves it in the spirit of the finest patriotic traditions. One of the forms this service takes is the Church's active work for peace.

It is a reality of our time that there are forces in the world which are prepared to plunge humanity into another world war. The success of the struggle for a peaceful future depends on all people of good will, irrespective of their religious, philosophical and political convictions, uniting in effort for peace. Striving for such unity, we, religious people, support both our own, Soviet, and world public opinion in their work for peace on earth.

The Russian Church is actively demonstrating its involvement in the co-operation of the peoples for

peace. The groundwork for this was laid at the U.S.S.R. Interdenominational Conference in Defence of Peace held in Zagorsk in 1962. Already then such themes were discussed as peaceful coexistence and the revolutionary transformation of the world, nuclear disarmament, the problems of the developing countries in relation to justice and peace among the nations, and the individual in the socio-political structures of our time.

In subsequent years further headway was made. I should particularly like to mention 1969, when the Second U.S.S.R. Interdenominational Conference in Defence of Peace was held in Zagorsk, and 1973, when we received in the Holy Trinity (St. Sergius) Monastery followers of different religions who had attended the World Congress of Peace Forces held in Moscow. In 1977 Moscow became the venue of a major interdenominational peace forum which brought together prominent Buddhists, Christians, Hinduists, Judaists, Moslems, Sikhs, and Shintoists working for peace and disarmament. By their very nature all religions are against war and aggression, they declared. Actions to the contrary, whether in the name of religion or not, cannot be justified.

The success of the Moscow forum of 1977 enabled us to take the initiative in the convocation of another world conference, which was held

in Moscow over May 10-14 this year. It was attended by representatives of 90 countries from all the continents, all united by the common desire to save humanity from the threat of nuclear annihilation.

"On behalf of the hundreds of millions of religious people whom we represent, we make this appeal to you to act resolutely to stop the arms race, to cleanse our earth of the blight of nuclear weapons and to devote the enormous resources now wasted on armaments to the building of a world without war," the participants in the Moscow conference said in their message to the second special session of the U.N. General Assembly on disarmament, which was addressed also by the head of our Church, Patriarch Pimen of Moscow and All Russia. "The participants in the conference," he said, "were unanimous in that religions must not and cannot remain passive in a situation in which enormous means are senselessly channelled to the production of increasingly terrifying weapons of mass destruction, while hundreds of millions of people—our brothers and sisters in many countries—suffer and die of hunger, disease and misery, and falling into despair lose faith in the value of life and become indifferent to death."

We recently witnessed the wave of anti-war demonstrations that swept all of Western Europe. We have seen such actions gain momentum in the NATO countries, including the United States, where the peace movement has acquired a new impact and new dimensions. I should like to note that one of the specific features of this movement in the U.S. is the active participation in it of religious circles. It is highly significant that some 70 prominent Catholics have given their support to the proposal for a nuclear freeze and condemned the present military strategy of President Reagan's Administration, qualifying it as inhuman. This is quite understandable. For the peoples of the world do not want a repetition of the nightmares of Hiroshima and Nagasaki, people have had enough of militarist hysteria. In this grim atmosphere the ancient

maxim, "And they shall beat their swords into ploughshares and their spears into pruning hooks," resounds with new force like a clarion call.

I should like to note in this connection that in addressing the second special session of the U.N. General Assembly on disarmament on June 24 this year, Patriarch Pimen particularly underscored the profound humaneness of the Soviet Union's commitment not to be the first to use nuclear weapons and the broad opportunities to strengthen peace it opened. He voiced his confidence that these opportunities would prompt other nuclear powers too to take practical positive action so that the irremediable should not happen and the sacred gift of life should not perish in a nuclear holocaust.

It will be remembered that at the same U.N. Assembly session the Soviet Union put forward a broad programme of measures to check the arms build-up, nuclear, chemical and conventional alike.

The constructive peace proposals and initiatives of our country are welcomed and supported by the Russian Orthodox Church, which is taking an active part in the Soviet Peace Fund. The many Peace Fund Prizes awarded to representatives of numerous eparchies testify to the valuable work done by the Church.

As is known, talks are now under way in Geneva between the Soviet Union and the United States on the limitation and reduction of strategic armaments in Europe and on the limitation of nuclear armaments. We churchmen follow these talks with keen attention and hope, and together with all who stand for peace expect them to produce concrete positive results. Peace initiatives relating to Europe are particularly necessary. For it was in Europe that the two world wars broke out, and the fate of the continent cannot but be the concern of all who prize peace and security. In this connection we heartily welcome the Soviet government's decision unilaterally to suspend the deployment of medium-range missiles in the European part of the U.S.S.R.

The world today is disquieted not only by the problem of disarmament,

although the fact that it has not been resolved undoubtedly lies at the root of other international conflicts. Only recently the world was shocked by the crimes committed by the Israeli military and their accomplices in Beirut, where genocide methods were used against the Palestinians. These crimes were the result of the flouting by Israel of the norms of international law and the will of the world community. They can also be traced to the fact that those responsible for them, even though they profess to be religious, actually trample on the basic principles of human morality.

International Christian organizations expressed their sorrow and horror at the tragic events in Lebanon. The World Council of Churches condemned the Israeli invasion of Lebanon and the use of armed force to settle political conflicts.

It is clear to all politically sober-minded people that the way to peace in the Middle East lies through the joint efforts of all the sides concerned, including the Palestine Liberation Organization. We are in full agreement with the proposal submitted by Andrei Gromyko to the 37th U.N. General Assembly for the convocation of a special international conference to deal with this question. Needless to say, for an international conference to produce positive results it necessarily must proceed in an atmosphere of trust. And building trust is a sphere especially close to us religious people. We are ready to work tirelessly to this end. By its efforts for peace the Russian Church seeks to build an atmosphere of confidence in its relations with representatives of other confessions and religions as well as with non-religious people. A good example of this is the co-operation of long standing between the churches of the Soviet Union and the United States in the matter of strengthening peace. The Christians of both countries, despite the unfavourable political climate, hold fruitful meetings and

are unanimous in condemning militarism and in working for disarmament.

Mention should be made also of the meetings between churchmen of the U.S. and the countries of the socialist community which have been regularly held for more than 20 years now. The latest of these meetings took place in early October this year at Princeton in the U.S. The question of building confidence in relations between nations held the centre of attention at this meeting. "Trust must be built upon the establishment of just relations among the world's peoples," it declared. The greatest anxiety was voiced over the dangerous tension between East and West and also between North and South, as well as the keenly felt threat presented by the steady build-up of nuclear weapons.

The religious leaders of the various countries are disquieted by the emergence of dangerous military doctrines, such as that of "limited" nuclear war, and by the production of such an inhuman weapon as the neutron bomb, designed for giving effect to these doctrines. The problem of nuclear war and nuclear weapons is not only a political problem. It is primarily a moral issue. Hence we once again call upon all peoples of the world to see to it that no country should in any circumstances or for any reason have recourse anywhere to the use of nuclear weapons.

We again and again urge the governments of all countries, both those that possess nuclear arsenals and those that do not, to find by joint effort a way of gradually getting rid of these inhuman weapons of mutual destruction. Nothing can justify their use.

Soon forty years will have passed since World War II came to an end. That there has been so long a period of peaceful life inspires us to carry on with our effort for peace.

The Russian Orthodox Church is aware of the responsibility it shares for the fate of world peace. Together with all people of good will it will steadfastly and tirelessly search for that which brings peace to people and reinforces their will for good in our troubled times.

WESTERN ATTEMPTS TO USE RELIGION IN POLAND, USSR SCORED

Kiev KOMMUNIST UKRAINY in Russian No 4. Apr 82 pp 69-77

[Article by V. A. Zots: "Fulfilling Lenin's Atheistic Behests"]

[Excerpts] The construction in the USSR of a mature socialist society in which the gates are wide open for the operation of the laws of socialism and for the revelation of its advantages in all of the spheres of social life has promoted a change in the spiritual makeup of Soviet man, the establishment in his consciousness of a scientific materialist worldview, and a fuller disclosure of his capacities and talents. "Soviet man," Comrade L. I. Brezhnev said at the 26th Party Congress, "is a conscientious toiler, a man of great political culture, a patriot and an internationalist. He has been educated by the party, by the heroic history of our country, and by our entire system. He lives the full-blooded life of the builder of a new world."

However, this does not mean that all of the problems connected with the formation of the new man have been solved in our society. There are still people who demonstrate an ideological and political immaturity, and an inability to correctly evaluate, from class positions, historical phenomena and, for this reason, are inclined to extol the patriarchal way of life and to idealize the "services" of religion in the cultural development of humanity. It is for this reason that the task of overcoming the antipodes of communist ideology and morality continues to be an important one.

The formation of a communist consciousness is a complicated matter and cannot be done all at once. Time is needed here, as are tireless creative searches, an analysis of the economic and social phenomena of the life of society, a study of public opinion, and the propagandization of the best experience in ideological work. For, as K. Marx wrote, in order to "act with any kind of chance for success it is necessary to know the material which is to be acted upon." (K. Marx and F. Engels, "Works," Vol 16, p 195)

The study of public opinion is one of the most important tasks of the theory and practice of scientific atheism. Its accomplishment with the purpose of increasing the effectiveness of atheistic education has shown that in our country 97-98 percent of the young people up to 20 years of age are atheists, and 92-94 percent from 21 years to 30. The percentage of believers is higher in the older age group, although here also religiousness is losing the features of

an integrated systematized worldview. All of this points to the necessity for strengthening individual work with believers and with people who are sitting, if one may say so, on a worldview fence.

But, as in the past, competent party leadership, and the unity of organizational, economic, and educational work are of decisive importance for increasing the effectiveness of all ideological work. Explaining the essence of the art of leadership, Comrade L. I. Brezhnev said at the 26th Party Congress that it "is not producing and squandering directives at every pretext. When a decision has been made it has to be seen to it that it is steadfastly carried out at the established time." Thus, the party is sharpening the issue of the unity of words and deeds, and of the actual results of all of our work--both economic and ideological.

Another very important condition for the high effectiveness of ideological educational work is an overall approach to its organization. As is known, scientific atheistic education, while it has its own specific nature and characteristics, also has a favorable influence on the effectiveness of the entire complex of educational work, putting increased emphasis on worldview and thereby fostering the formation of a comprehensively developed individual. The success of atheistic education, in its turn, depends upon the effectiveness of all of the other directions of communist education which contain a large atheistic potential.

In keeping with the principle of an overall approach, atheistic education has to take account above all of the nature of religion itself as a complex social phenomenon determined by social, cultural, ideological, and psychological factors. For this reason, scientific atheism cannot limit itself only to a criticism of religious views and ideas. Its most important task is the formation of scientifically materialist views of nature and social life and of man's place in them. In addition, it presupposes a dual influence: on the one hand, on man's consciousness, and, on the other, on his way of life for the purpose of forming lofty social and spiritual qualities.

Unfortunately, our atheistic practice is still insufficiently directed toward the solution of the second side of educational work--the formation of the necessary life circumstances for believers. Atheistic work in the wide meaning of this word unfailingly includes a properly oriented education and propaganda, cultural enlightenment, the introduction of socialist traditions, holidays, and rituals, the reorganization of life on non-religious principles, the development of labor and public activity, the enrichment of the forms of interpersonal relations, and the formation of the emotional volitional sphere of man.

The republic's party organizations and cultural and educational institutions have accumulated valuable experience of all of these directions of atheistic work. Particularly in Vinnitsa, Volynsk, Ivano-Frankovsk, Odessa, and certain other oblasts it is performed in accordance with special plans designed for a long period. They coordinate the actions of all of the ideological organizations and institutions conducting atheistic educational work both in labor collectives and at workers' residences. In the city of Kiev and in Zaporozh'ye,

Nikolayevsk, and Ternopol' Oblasts a great deal of attention is being given to improving mass and individual forms of educational work; in particular, "Round Table" meetings with atheists are held, as are evenings of "Atheism and Religion in Questions and Answers," meetings of the atheist clubs imeni Yaroslav Galan, "Svitoch," "Prometey," and others, and also disputes, consultations, and discussions. In Zhitomir, Kiev, L'vov, Donetsk, and certain other oblasts a great deal is being done to introduce socialist holidays and rituals into everyday practice.

An effective system of training atheistic cadres has developed in the republic's party organizations. In particular, there is in operation a wide network of schools and seminars in which lecturers, propagandists, and organizers of atheistic educational work acquire the knowledge and skills necessary to overcome religious survivals in believers and to form a materialist worldview in them. There have already been two graduations from the Correspondence Division for Advanced Training for Atheist Lecturers which was created as an adjunct to the philosophical faculty of Kiev State University.

This large amount of painstaking work by party and other public organizations and ideological institutions is helping to further decrease the level of religiousness among the population of our republic, to disseminate a scientific communist worldview, and to increase labor and social activeness. This is witnessed, for example, by the following data: the number of Church christenings is systematically decreasing; the registration of the newborn in accordance with the festive ritual now comes to 60.3 percent; and 81.5 percent of those entering into marriage undergo the festive registration of marriages. In individual oblasts, rayons, and cities these indicators are even higher. However, the level of atheistic work is not satisfactory everywhere, and its effectiveness is insufficiently high.

As is stated in the CPSU Central Committee Decree "On a Further Improvement of Ideological and Political Educational Work," the "heart of ideological and political educational work has been and continues to be the formation in Soviet people of a scientific worldview, of a selfless devotion to the party and to communist ideals, a love for their fatherland, and proletarian internationalism." An important role in the accomplishment of these tasks is played by scientific atheistic propaganda which has always subordinated itself to the noble goals of the party's struggle for the socialist transformation of the world and for the education of the new man.

In our day atheistic work is being actualized and enriched with a new content on the basis of the materials of the 26th CPSU Congress in which the accomplishments of the Soviet people are summed up, the prospects for the country's development are outlined, and important theoretical and political conceptions which are of great practical and ideological significance are set forth. All of this wealth of facts, ideas, conclusions, and theses must be used as fully as possible in lectures and discussions and other forms of educational work for the formation of a scientific worldview and of communist convictions, and for unmasking the intrigues of hostile propaganda and religious ideology.

Today, as never before, we see the topicality of V. I. Lenin's statement calling for special attention to be directed to the United States where "the so-called 'modern democracy' . . . is nothing other than the freedom to preach that which it is advantageous for the bourgeoisie to preach, and that which is advantageous for it to preach is . . . religion, obscurantism, the protection of exploiters, and so forth." ("Complete Works," Vol 25, p 28) Indeed, in the United States, as in the other capitalist countries religion has not lost its great influence to this day. The basic clerical anti-communist and anti-Soviet centers have found refuge on American territory. There "religious pluralism" is frankly cultivated and cynically used. The former President of the United States Eisenhower once said: "Our rule would not have any sense were it not based on a deep faith, and what that faith is is a matter of indifference to me."

The present boss of the White House Reagan who is stubbornly pushing the world to the edge of a nuclear war hypocritically makes himself out to be a champion of democracy and, in particular, assures the population of Poland which is now experiencing definite difficulties that day and night he "thinks of them and prays for them"; however, he gave the order to stop material and financial aid to Poland, and in his public addresses openly intervenes in Polish affairs. But this peace-making camouflage is unable to hide the real intentions of the United States to put crude pressure upon the legal Polish authorities, and to incite the counter-revolutionary forces and Catholic Church to more energetic actions against the socialist system.

Finally, the endeavour of the imperialist circles to use religion as a means of the ideological struggle against communism is completely clear. This idea is not new, and in recent years it has shown itself with the greatest force and cynicism. The apologists of capitalism use all of the means, forms, and methods of propaganda, including shameless falsifications and inventions. They grossly distort, for example, Lenin's understanding of religion and atheism, the policies of the CPSU and Soviet state regarding religion, the Church, and believers, and Soviet law on cults, on the guarantee of the freedom of conscience, and so forth. At the same time, the bourgeois "freedoms," "religious tolerance," religious "democracy," and the other "'values' of the free world" are extolled. All of this political speculation on religion has to be unmasked in the process of atheistic propaganda.

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INTERNATIONAL

INCREASES IN FOREIGN CATHOLIC, ISLAMIC PROPAGANDA DECRIED

Moscow FILOSOPFSKIYE NAUKI in Russian No 4, Jul-Aug 82 pp 161-162

[Article by Candidate of Philosophic Sciences M.A. Abramov, Sector of History of Marxist-Leninist Philosophy, Institute of Philosophy of the USSR Academy of Sciences, and Doctor of Philosophic Sciences A.I. Babiy, Department of Philosophy and Law of the MSSR Academy of Sciences: "The Dialectics of International and National in the Development of Philosophy and Social Thought of the Peoples of the USSR"]

[Text] In Kishinev, the regular annual meeting of the Scientific Council on History of Social Thought of the USSR Academy of Sciences was held in November 1981. It dealt with the dialectics of the international and national in the development of philosophy and social thought of the peoples of the USSR (in the light of the decisions and documents of the 26th CPSU Congress). There participated in the work of the meeting scientists from the RSFSR, UkSSR, Moldavian SSR, Latvian, Azerbaijan SSR and other union republics.

The meeting was welcomed by Academician of the MSSR Academy of Sciences S.S. Chibotaru in the name of the Presidium and the Department of Social Sciences of the Moldavian SSR Academy of Sciences.

In the opening report, Chairman of the Scientific Council corresponding member of the USSR Academy of Sciences M.T. Iovchuk described the results of the scientific work and problems facing Soviet investigators of social thought in the course of implementation of the historic decisions of the 26th CPSU Congress, paying special attention in this connection to the need of strengthening the struggle against bourgeois ideology and revisionism. The speaker emphasized the special topicality of research on the international nature of Marxist-Leninist philosophy and social thought and criticism of philosophical pluralism.

A.F. Okulov (Moscow) presented the report "Problems of Scientific-Atheistic Education at the Present Stage." In the light of the decisions and materials of the 26th CPSU Congress, he pointed out, the problem arises of intensification of scientific-atheistic work. Recently, there has been observed greater activity of propaganda work by Catholic and Islamic centers abroad. Stepped up preparations are going on for celebration of anniversary dates in the history of Islam and Christianity, and the process of modernization of religions is steadily being expanded. In this connection, serious work faces Soviet

theoreticians of scientific atheism. Our scientists have begun the preparation of the multivolume "Istoriya religiy" [History of Religions]. Research is going on on the history of the inception and establishment of scientific-atheistic philosophy in our country.

A.V. Shcheglov (Kishinev) in the report "Unity of Philosophical and Political Struggle of V.I. Lenin in the Years of Reaction Following the First Revolution in Russia" disclosed the nature and characterized the basic features and importance of the Leninist stage in the development of the philosophy of Marxism.

V.M. Nichik (Kiev) in the report "On Principles of Inclusion of the Philosophical Heritage of a Concrete Thinker Under National Spiritual Culture" distinguished three interrelated principles of this kind. Special attention should be paid to the thought brought out by V.M. Nichik to the effect that the philosophical views of each thinker, growing on a specific national soil, also absorb and assimilate the ideas of philosophers of other peoples, but these ideas are assimilated not mechanically but are refracted through native culture, including philosophic culture and are already appearing as a new phenomenon. The speaker also noted that the languages in which this or that thinker writes is not the chief criterion of that person's affiliation with the philosophical history of a given people; his national membership and religion could be comparably considered.

B.V. Yemel'yanov (Sverdlovsk) in the report "National Features of Philosophy (Source-Study Aspect)" articulated a number of interesting ideas on the following questions: the national features of this or that philosophic school, its connection to the problems of the national being of a people, ways of formation of philosophic school, mechanism of influence of politics on philosophy, developmental conditions of philosophy in tsarist Russia and the role of journals in this process, the place of belles lettres in the development of Russian philosophy and so on.

M.T. Iovchik presented the report "Certain Questions of Principle in the Study of the History of Russian Philosophy of the 18th-19th Centuries in the Light of Contemporaneity." The history of the philosophy of any people, the speaker pointed out, is at the present time an arena of acute ideological struggle. This also applies to the history of Russian philosophy, being as it is at the center of the 'scientific' searches of 'Russologists' and sovietologists of capitalist countries, first of all the United States. Soviet philosophers have done significant work aimed at the unmasking of antiscientific and reactionary fabrications. Overcoming the nihilist tendencies in regard to Russian philosophy, they (especially since the second half of the '30s), have embarked on a profound study of the history of Russian thought, first of all its materialist traditions. Numerous works were published. Scientific popularization of the heritage of Russian philosophy was launched, and a rich source-study base was created. Simultaneously, 'weak spots' in this broad field of research are already being clearly traced. Thus, the interconnection of Russian philosophy with Russian culture in general and with Russian belles lettres in particular as well as with the philosophical thought of other peoples of the world has still not been adequately studied. We lack a complete historiography of Russian philosophy as well as a critical analysis of foreign historiography of Russian philosophy. Not all directions of Russian idealism have been

critically investigated. For the purpose of eliminating 'unknown areas' and overcoming deficiencies of research in the history of Russian philosophy, the Scientific Council on History of Social Thought of the USSR Academy of Sciences jointly with the Institute of Philosophy of the USSR Academy of Sciences and the Philosophy Faculty of Moscow State University imeni M.V. Lomonosov has created a problem group which is engaged in a work on the history of Russian philosophy from the 9th to the beginning of the 20th century in five tomes.

Ye.A. Skripilev (Moscow) in a report "The National Question on the Political Views of Russian Revolutionary Democrats of the 19th Century" spoke of the progressive social-political and legal ideas in the works of Russian revolutionary democrats of the 19th century.

A.I. Babiý (Kishinev) in his report "The Development of Philosophic Thought in Moldavia during the Years of the Soviet Power" elucidated the developmental process of various branches of philosophical knowledge in Moldavia under the conditions of socialism. Thanks to systematic help of the fraternal peoples of the USSR and the sage guidance of the CPSU, certain successes were attained in Moldavia during 1924-1940 in popularization of the scientific-materialist outlook among workers and in the elaboration of questions of dialectical and historical materialism, history of philosophy, scientific atheism and esthetics. During the postwar years, the range of philosophic research in Moldavian SSR has been significantly expanded. Thanks to tremendous help from the fraternal peoples and guidance of the Communist Party of Moldavia, which had been headed during 1951-1953 by Comrade L.I. Brezhnev, the number of highly qualified specialists increased manyfold in different fields of science, including in the field of philosophic knowledge; for the most part, they were trained in the country's leading philosophic institutions. They have done a great deal of work in investigation of problems of history of philosophy and social thought; this has promoted a critical assimilation of the cultural heritage of the Moldavian people and consolidation of their socialist culture.

V.V. Oreshkin (Moscow) presented the report "Development of Economic Thought in the Light of the Decisions of the 26th CPSU Congress" that emphasized the necessity of expanding the range of research on the mechanism of economic laws operating under the conditions of developed socialism.

The report of D.R. Mamedov (Baku) "The Dialectics of Objective and Subjective Factors in Internationalization of Social Thought" discussed the continuing all-round development of the processes of internationalization of economic, social and spiritual life of the Soviet people as a new historical community of people and the working class as the vehicle of internationalist consciousness.

At the meeting, a number of interesting scientific communications were also heard. Z.B. Lapin' (Riga) revealed a comprehension of proletarian art in works on esthetics by the outstanding Marxist writer Andrey Upit; G.Ye. Bobyne (Kishinev)—the problem of humanism in the philosophic thought of Moldavia during the 17th-18th centuries; A.I. Babiý—the influence of the ideology of early Slavophilism on the philosophic thought of Moldavia in the first half of the 19th century; I.S. Yatenko (Kishinev)—the problem of the dialectical unity of the international and national in the subject of law [pravosub'yektnost'] of

the USSR and the union republics; V.M. Smelykh (Kishinev)--certain facets of the philosophic views of A. Khyzhdey, a Moldavian writer of the 19th century; L.F. Mokryak (Ternopol')--the social-political views and work of A.F. Stuart, a scientist of the '60s of the 19th century. V.G. Shtyuka (Kishinev) acquainted the participants of the meeting with interesting data characterizing the organization of international education of foreign students in the process of teaching of philosophy (on the example of Kishinev State University).

Toward the end of the work of the meeting, V.Ye. Guliyev, a deputy chairman of the Scientific Council, presented the report "On the Coordination Plan and Problems of Research in History of Philosophy and Social Thought for 1981-1985 and for the Long Term in the Light of the Decisions and Materials of the 26th CPSU Congress; M.A. Abramov, academic secretary of the Scientific Council, reported on the activities of the Scientific Council on History of Social Thought of the USSR Academy of Sciences during 1980-1981.

In closing the meeting, M.T. Iovchuk expressed his gratitude to the Central Committee of the Communist Party of Moldavia and to the Presidium and Department of Social Sciences of the Moldavian SSR Academy of Sciences for assistance in organizing and holding the meeting.

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INTERNATIONAL

TEXT OF CENTRAL COMMITTEE GREETINGS TO GREEK CP CONGRESS

PM170855 Moscow PRAVDA in Russian 14 Dec 82 Second Edition p 1

[Text] To the 11th Communist Party of Greece Congress

Dear Comrades!

The CPSU Central Committee sends fraternal greetings to the 11th Communist Party of Greece [KKE] Congress and wishes it successful and fruitful work.

Your congress has met at a period of the continuing dangerous deterioration in the situation in the world arena caused by the large-scale political, ideological and economic campaign against socialism by U.S. and NATO militarist circles and the unprecedented intensity of their war preparations, nuclear preparations included. These circles are making fierce attacks on the forces of peace, democracy and national independence, are impertinently interfering in the internal affairs of other countries and peoples and are obstructing in every possible way detente and the strengthening of international security.

The present situation urgently demands the greatest possible intensification of efforts in the struggle to preserve peace and lessen the threat of nuclear war hanging over mankind. Effective working people's international solidarity and the immediate mobilization of all anti-imperialist, antiwar and democratic forces with a view to ending the arms race are now more necessary than ever. Soviet people understand and share the concern of our continent's peoples at the plans for deploying American medium-range nuclear facilities on its territory, and wholly support their struggle to transform Europe into a continent of genuine peace and reliable mutually advantageous cooperation.

The Soviet Communists greatly value the KKE's big contribution to the Greek people's struggle for peace and the relaxation of international tension, for the creation of an atmosphere of friendship and good-neighborliness in the Balkans, for the transformation of the Mediterranean Sea into a sea of stable peace and cooperation, and for the all-around development and strengthening of friendly relations between our countries. The victory of democratic forces in the parliamentary and municipal elections in the country; as a result of which the party's influence has increased considerably, and real potential has opened up for Greece's development along the path of truly democratic changes and for the buildup of its contribution to the cause of peace and the peoples' security,

is of outstanding significance from this viewpoint. The Soviet Union is well aware of what a great role the KKE played in preparing and implementing this victory.

Guided by the principles of Marxism-Leninism and proletarian internationalism. The CPSU, just like the KKE, unswervingly advocates the rallying of the international communist movement. The CPSU Central Committee wishes the fraternal KKE the further organizational and ideological strengthening of its ranks, the consolidation of links with the working people's masses. The strengthening of cooperation among all the country's leftwing forces and new successes in the struggle for peace, democracy and socialism.

Long live the KKE--a consistent fighter for the Greek people's vital interests.

Long live the friendship between the CPSU and the KKE and between the Soviet and Greek peoples!

Long live peace and socialism!

[Signed] CPSU Central Committee

CSO: 1807/78

INTERNATIONAL

SOVIET AMBASSADOR TO NICARAGUA DISCUSSES AID, TRADE

PA221636 Madrid EFE in Spanish 2141 GMT 21 Dec 82

[Text] Managua, 21 Dec (EFE)--German Shlyapnikov, Soviet ambassador to Nicaragua, said today in Managua that his country "condemns all kinds of aggressive and adventurous attacks on Nicaragua from any imperialist country."

Shlyapnikov held a news conference at the Soviet Embassy in Nicaragua on occasion of the 60th anniversary of the creation of the Union of Soviet Socialist Republics. The diplomat said that his country's solidarity with Nicaragua "is invariable," as Leonid Brezhnev used to say and as Yuriy Andropov has now reaffirmed.

In answer to questions from journalists, the Soviet ambassador said he is unaware of any agreement between his country and the United States prohibiting the sale of arms to Latin American countries.

Regarding speculation on a Nicaraguan acquisition of Soviet MIGs, Shlyapnikov said that this subject has already been discussed by the Nicaraguan Government. The ambassador was referring to remarks by Nicaraguan Defense Minister Commander Humberto Ortega who said that Nicaragua has no plan to buying Soviet MIGs in the short or long term.

Shlyapnikov said that current trade between Nicaragua and the Soviet Union "is active" and that the cooperation between the two countries involves "multiple aspects" and has produced "positive results" for both countries.

Shlyapnikov said that in 1981, the Soviet Union gave Nicaragua a \$50 million credit. Nicaragua has used this loan to buy tractors, trucks and other machinery.

The Soviet diplomat added that in 1982, the Soviet Union gave the Nicaraguan Government a \$100 million credit for the purchase of Soviet machinery which will begin arriving in the country in 1983.

He also noted that this year, the Soviet Union gave Nicaragua another \$32 million credit to purchase raw materials from the Moscow government in order to prevent the closing of Nicaraguan factories.

Shlyapnikov also said that in 1981, the Soviet Union bought 3,000 tons of coffee from Nicaragua and that this year there will be a larger purchase of this product.

Last year, the Soviet Union bought 20,000 tons of Nicaraguan sugar and "everything is paid for in foreign exchange as another way of contributing to Nicaragua's development," the Soviet ambassador said.

Finally, Shlyapnikov announced that the Soviet Union will help construct technological schools to train workers in several Nicaraguan cities.

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NATIONAL

NEW ASSIGNMENTS AT 'PRAVDA'

Moscow ZHURNALIST in Russian No 9, Sep 82 pp 76-76

/Article: "Appointments"; passages enclosed in slantlines printed in boldface/

/Text/ /Ivan Yegorovich VOROZHEYKIN/ has been appointed first deputy editor-in-chief of the newspaper PRAVDA.

He was born in 1929. He graduated from Moscow State University and the Academy of Social Sciences of the CPSU CC. He has been working in the press field since 1951. He was a literary staff member, chief of the editorial department of the oblast newspaper PSKOVSKAYA PRAVDA, and editor of the Pskov Oblast newspaper MOLODOY LENINETS. From 1961 through 1963 he was editor of the newspaper PSKOVSKAYA PRAVDA. From 1963 through 1971 he was employed in the apparatus of the CPSU CC. Since 1971 he has been a deputy editor-in-chief of the newspaper PRAVDA.

He is a doctor of historical sciences and a professor.

/Ivan Dmitriyevich LAPTEV/ has been appointed a deputy editor-in-chief of the newspaper PRAVDA.

He was born in 1934. He graduated from the Siberian Highway Institute and the Academy of Social Sciences of the CPSU CC. He has been in the press field since 1965. He was a literary staff member and a special correspondent for the newspaper SOVETSKAYA ROSSIYA, a consultant to the party life department of the journal KOMMUNIST. From 1973 through 1978 he was employed in the apparatus of the CPSU CC. Since 1978 he has been an editor of the newspaper PRAVDA in the department of propaganda of Marxist-Leninist theory, as well as a member of the editorial collegium.

He is a doctor of philosophical sciences.

/Nikolay Porforir'yevich MANZHURIN/ has been appointed an editor of the oblast newspaper MAGADANSKAYA PRAVDA.

He was born in 1939. He graduated from Voronezh University and the Higher Party School of the CPSU CC. He has been in the press field since 1962. He was a departmental chief on the rayon newspaper ZARYA, correspondent for the Maritime Kray newspaper TIKHOOKEANSKIY KOMSOMOLET, an editor for large-circulation newspapers, and the newspaper VODNIY TRANSPORT's own correspondent.

From 1975 through 1979 he headed up the editorial department of the Maritime Kray newspaper KRASNOYE ZNAMYA. Since 1980 he has been deputy editor of the MAGADANSKAYA PRAVDA.

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2384

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NATIONAL

ZNANIYE CONFERENCE ON SPECIAL PROBLEMS IN CENTRAL ASIA

Moscow NAUKA I RELIGIYA in Russian No 7, Jul 82 p 29

[Unsigned article: "Conference in Dushanbe": "Information, News Items"]

[Text] What today are the problems of atheistic education in areas of traditional prevalence of Islam? Who is responsible for this sector of ideological work and which of its forms are most effective? These and many other questions were discussed at a scientific-theoretical conference in Dushanbe that was organized in the spring of this year by the Central Committee of the Communist Party of Tajikistan, the Institute of Scientific Atheism of the Academy of Social Sciences attached to the CPSU Central Committee and the All-Union Znaniye Society. There took part in it party, soviet and komsomol personnel, scientists, teachers, the creative intelligentsia and representatives of organizations of Znaniye Society of the republics of Central Asia, Kazakhstan, North Caucasus, Azerbaijan, Tataria and a number of other regions of the country.

A creative exchange of opinions generalizing the theoretical bases and practice of atheistic education and concrete proposals for improvement of this work attested to the high scientific level of the conference and its important practical importance for the fulfillment of tasks advanced in the field of communist education of workers by the 26th CPSU Congress and the decree of the CPSU Central Committee "On Further Improving Ideological and Political Educational Work."

In the main conference report, Secretary of the Central Committee of the Communist Party of Tajikistan G.B. Bobosadykova described how the spiritual life of the Tajiks has changed in the years of the Soviet power. The ancient people, who had been for centuries under the yoke of various oppressors, thanks to Leninist national policy, attained access to world culture and to all the sources of knowledge and today are themselves making a contribution to its treasure house. The great traditions of Tajik culture are carefully being preserved and enriched with a new, socialist content. Just as in the other republics of the Soviet East as in the country as a whole, the victory of socialism created conditions for a massive spread of atheistic convictions. Today even believers cannot show an undivided world view. The process of erosion of Islamic ideology, as of any religious ideology, is natural for the Soviet way of life. It is determined by the entire course of development of the multinational Soviet state and Union of equal republics, which will be 60 years old this year.

But no matter how strong the influence of the objective factors of our society might be on religious consciousness, we must not depend solely on them if we want all facets of life to be free of the influence of religion. Consciousness is changed a great deal more slowly than production relations; today religious ideology still exerts an influence on the behavior of people and on individual destinies. It sometimes promotes strengthening of other alien survivals, such, for example, as nationalism. We also know that religion, particularly Islam, is being used today for purposes of anti-Soviet propaganda. We must know the channels of this propaganda and the degree of its influence on the consciousness of people in order to carry out purposeful and able work.

G.B. Bobosadykova emphasized the importance of party guidance of atheistic education. This sector is inseparably connected with all the other directions of ideological work, and party guidance ensures their correct mutual action and observance of Leninist principles in approaching the formation of atheistic convictions. G.B. Bobosadykova's report contained in particular such an important methodological thesis; the solution of a number of social problems also depends on the overcoming of prejudices connected with religion. Thus, for example, one of the reasons for the fact that in regions of traditional prevalence of Islam, the employment of women in public production is still small; this is due to survivals of the attitude toward women hallowed by Islam, which for centuries has restricted their lives to the confines of the home and family.

G.B. Bobosadykova's report provided a general description of the problems of practice of atheistic education in the republic. Its detailed examination was carried out at sections. Secretaries of party obkoms, gorkoms and raykoms of Tajikistan share their work methods. Some party committees are cooperating with the Sector of Scientific Atheism of the Department of Philosophy of the republic Academy of Sciences. The sector is conducting concrete sociological investigations in rayons which will help to determine what the typical manifestations of religious survivals are in a given rayon and to understand what concrete causes are connected with the following of religious customs and how different groups of the population consider Muslim customs and holidays, what interferes with the overcoming of the influence of religion and so on.

Many atheistic measures are carried out in teahouses where people traditionally gather together to relax after a workday and to discuss current events. Such a form of work, which takes into consideration the special features of the local way of life, provides good results. In a familiar setting, people better take in information and display an interest in the subject of discussion. The section discussing the problems of party supervision of atheistic education devoted much attention to training of cadres of propagandists--a most important question for this reason.

In the work of the conference sections, representatives of different republic organizations and institutions took part, which attests to the proper understanding of atheistic education as a common cause in which a broad range of people should take part.

S.Sh. Mirzoshoyev, the minister of Tajik SSR Culture described how an ancient celebration--Navruz--is held in the republic; it is free of any religious

encrustations and is celebrated by laboring people. During this gay spring celebration, the ancient popular traditions live again. It is interesting that not only Tajiks take part in it but the representatives of all of the republic's nationalities as well. The celebration plays a tremendous role in forcing out of religious rituals from the way of life. For regions of prevalence of Islam, the introduction of nonreligious celebrations and customs is of very great importance. This problem was dealt with in other talks by conference participants--it receives serious attention in the republic.

Sh.S. Saidov, the chairman of the Tajik SSR State Committee for Cinematography, spoke of the work of Tajik cinematographers in which problems of religion and atheism are touched upon. Motion-picture films, showing the tragic role of Islam in the lives of Tajiks and the process of freeing the consciousness of the people from Islamic ideology, are of tremendous educational value. Kh.M. Abdushukurova, the republic deputy minister of health, elucidated the role of medical institutions in overcoming religious survivals.

It is logical that the conference especially selected the problem of atheistic education of the youth, which is specially pertinent for all regions of traditional prevalence of Islam and perhaps particularly important for Tajikistan, where the average age of the population is 27. Sh. Sultanov, first secretary of the Komsomol Central Committee of Tajikistan, showed that inculcation of atheistic convictions has become an essential part of all ideological work among the youth. B. Dodkhudoyeva, deputy minister of Tajik SSR Education, M.M. Mirzoyev, deputy minister of higher and secondary specialized education, school directors and M. Mirkhalikov, minister of the republic's light industry (he spoke of the education of young workers employed in this sector and of drawing young women of the local nationality into work), brought up problems in his talks relating to the development of solid atheistic convictions in young people.

Doctor of Philosophic Sciences, the director of the Institute of Scientific Atheism of the Academy of Social Sciences under the CPSU Central Committee, and Doctor of Historical Sciences G.M. Kerimov, a senior scientific associate of this institute, spoke to the participants of the conference. Their reports disclosed the role of religion in the battle of ideas at the present stage.

In conclusion of the conference, Doctor of Philosophic Sciences E.I. Lisavtsev, a senior personnel member of the Department of Propaganda of the CPSU Central Committee, spoke. He pointed out the importance of the discussions held on the problems of atheistic education. Today, interest has grown with respect to problems of Islam. This is to be explained by its role in a number of events in the East. We must satisfy this interest, E.I. Lisavtsev emphasized, and provide a correct Marxist assessment of the events that took place. We see a model of the methodological approach to complex situations in the world in the Accountability Report of the CPSU Central Committee to the 26th party congress presented by L.I. Brezhnev as well as in his speeches, particularly in the speech at the triumphal session in Tashkent on the occasion of awarding the Order of Lenin to Uzbekistan. The well-known position of the Accountability Report on the role of Islamic slogans in various social movements discloses

the dialectics of the Marxist approach to social phenomena connected with religion. Such an approach requires the consideration of all the special features of manifestation of religiosity and all possibilities of influencing the consciousness of people with religious ideology, close ties with the practical needs of the day, activity and principle in ideological work.

The conference in Dushanbe provided a great deal for the realization of such an approach to atheistic education.

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NATIONAL

SHAUMYAN RECALLED AS OUTSTANDING THEORIST ON NATIONALITY QUESTION

Moscow FILOSOPFSKIYE NAUKI in Russian No 4, Jul-Aug 82 pp 168-169

[Review by Prof Kh.A. Barsegyan, doctor of historical sciences, Center of Scientific Information on the Social Sciences of the ArSSR Academy of Sciences Academician of the ArSSR Academy of Sciences G.B. Garibdzhanyan, Department of History and Economics of the ArSSR Academy of Sciences of book "Shaumyan" by S.T. Kaltakhchyan and A.S. Kaltakhchyan, Moscow, Mysl', 1981, 230 pages]

[Text] The name of Stepan Georgiyevich Shaumyan,¹ a true disciple and companion-in-arms of V.I. Lenin and outstanding figure of the Communist Party and the Soviet state, is inseparably connected to the history of the revolutionary movement in Russia. He stood at the sources of birth of Bolshevism, engaged in active work connected with the publication of party literature in the Armenian and Georgian tongues and took an active part in the 4th and 5th party congresses (1906-1907). S.G. Shaumyan was a brave fighter of the revolution and fought for the establishment of the Soviet power in the Transcaucasus. He was the chairman of the Baku Council of People's Commissars, the secretary of the Baku Party Committee, one of the leaders of the Caucasus Regional Committee of the Russian Communist Party (of Bolsheviks), commissar extraordinary for Caucasus affairs, a member of the All-Russian Central Executive Committee and the leader of the heroic Baku Commune.

S.G. Shaumyan left a rich theoretical heritage. His works, articles, speeches, letters, revolutionary appeals, fiery appearances during the period of the heroic Baku Commune in 1918 were deeply permeated by Marxist revolutionary spirit.

Prior to Great October, such of his books were published as "Natsional'nyy vopros i sotsial-demokratiya" [The National Question and Social Democracy] (Tiflis, 1906), "K soveshchaniyu s pyat'yu rabochimi garantiyami" [Contribution to the Conference with Five Worker Guarantees] (Tiflis, 1908), "O natsional'no-kul'turnoy avtonomii" [On National-Cultural Autonomy] (Tiflis, 1914) and others. S.G. Shaumyan translated into the Armenian language "Manifesto of the Communist

1. The Armenian SSR Academy of Sciences instituted the Prize imeni S.G. Shaumyan, the first winners of which were the authors of this review—Academician of the ArSSR Academy of Sciences, Armenian SSR Honored Worker in Science Prof G.B. Garibdzhanyan and Prof Kh.A. Barsegyan, doctor of historical sciences.

Party" by K. Marx and F. Engels, "Hired Labor and Capital" by K. Marx, the proclamation "To the Russian Proletariat" by V.I. Lenin, and others. The establishment of the Soviet power provided a big push for the publication of S.G. Shaumyan's works.

S.G. Shaumyan has been the subject of doctoral and candidate dissertations, hundreds of articles, reminiscences, a bibliography of which was published in separate books in two parts in the Armenian and Russian languages (see: "Stepan Shauman. 1878-1918. Bibliography." Yerevan, 1957, Part 1, 170 pages; Yerevan, 1979, Part 2, 606 pages).

The reviewed book, issued as part of the series "Outstanding Marxist Thinkers," provides a generalized picture of Shaumyan as a thinker, philosopher and theoretician. It discloses the scientific value and pertinency of S.G. Shaumyan's works in which he defends dialectical and historical materialism, Lenin's theory on the party, class struggle, the nation and national relations, proves the scientific validity and universality of Marxism-Leninism and fights against bourgeois ideology and revisionism.

The book consists of a foreword, seven chapters and conclusions. A short biographic chronicle, an index of names and a list of utilized literature are provided at the end of the book.

The authors, showing the formation of the world view of the young Marxist Shaumyan, point out that even on the eve of the first Russian revolution, he had become a propagandist of the new, Leninist type. It is emphasized in the book that Shaumyan "as a philosopher of the Leninist school is interesting and noteworthy because for him even the most abstract theory is related to the real interests of the working class and all workers" (p 57).

The authors devoted special attention to the question of development of Shaumyan's theory of nation and national relations. S.G. Shaumyan's revolutionary activity brought him to the conclusion that the theory of nation would have to be developed as a composite part of historical materialism. He shows in his works that the solution of the national question is directly connected to the tasks of attainment of the socialist revolution and transformation of society on the basis of the principles of socialism. According to Shaumyan's deep conviction, the solution of this question is not an end in itself but contributes to international solidarity of workers and general social progress.

The authors conducted a study and provided a theoretical evaluation of S.G. Shaumyan's work "The National Question and Social Democracy." "On National-Cultural Autonomy" and others. The book refers to V.I. Lenin's and S.G. Shaumyan's correspondence pertaining to the national question.

"S.G. Shaumyan is one of the recognized major theoreticians on the national question" (p 91), the authors write. And further on: "Shaumyan's firm and consistent defense of Lenin's theory of nation and national relations attests to the groundlessness of the assertion occasionally found in the literature on Shaumyan's mistakes relating to the question of federation and autonomy" (p 121). Here the authors have in mind a fallacious statement by S.I. Yakubovskaya

in her book "Ob'yedinitel'noye dvizheniye za obrazovaniye SSSR" [The Unification Movement for the Formation of the USSR] (Moscow 1947) in which she "even confuses Shaumyan's views with the petty bourgeois federalism of Proudhon" (review of the book, p 121, note).

Both in his published works and in his revolutionary practice S.G. Shaumyan stood firmly on Leninist positions. He matured into a major Marxist theoretician in Lenin's 'laboratory' of revolutionary thought and under V.I. Lenin's direct guidance became an outstanding fighter for proletarian internationalism.

The fifth chapter of the reviewed book is devoted to a defense and promotion of the principles of Marxist-Leninist esthetics and literary criticism; in the epigraph to it, the authors cite the wonderful words of S.G. Shaumyan to the effect that "culture is determined by class content rather than by national form" (p 124). In his theoretical works and practical activity, S.G. Shaumyan consistently upheld Lenin's idea of the international character of a truly democratic and socialist spiritual culture. He especially brought out the question of language as a most important element of culture, a means of mastering it and of intercourse in its sphere. S.G. Shaumyan defended Lenin's statement of the question on equality of languages. "Oppression and restrictions in language and literature," he wrote, "are not so sensitive and harmful for anyone as for the proletariat; the latter requires complete freedom of language in schools, courts, at public meetings and so on" (Shaumyan, S.G., "Izbr. proizv." [Selected Works], Moscow, 1978, p 153). At the same time, Shaumyan shows that the proletariat is for equality of languages not because it is interested in the delimitation of nationalities but because man namely in his native language can become familiar with world culture, with communist ideas and get an education more quickly and by more accessible means. We know that Shaumyan more than once emphasized the role and importance of the Russian language in the development of the culture of other nationalities, particularly the Armenian people. Unfortunately, the authors do not fully disclose this important question.

It would have been more desirable to more widely cast light on S.G. Shaumyan's attitude on the role of the progressive intelligentsia in Russia in the development of culture and the revolutionary movement in the Transcaucasus. We know that he belonged to that progressive Armenian youth which were brought up on the militant traditions of the Russian liberation movement and of Russian revolutionary culture.

The authors are correct in pointing out that together with V.V. Vorovskiy, A.M. Gor'kiy, A.V. Lunacharskiy and M.S. Ol'minskiy, S.G. Shaumyan was one of the first Marxist literary critics, who under the influence of V.I. Lenin's esthetic ideas and Leninist policy in the field of artistic creativity contributed to the strengthening of the connection of art to life and to the growth of its progressive effect on society (see review of the book, p 130).

In connection with the evaluation of the literary-criticism works of S.G. Shaumyan, we would like to mention certain wishes. In speaking of the criticism made by S.G. Shaumyan of the mistakes of the prominent Armenian writer and public figure V. Papazyan, the authors should have given a general positive

evaluation of his literary works as well as to specify that S.G. Shaumyan's article "V. Papazyan in the Role of Historian," written in 1912 (rather than in 1911 as indicated in the book) in prison and has reached us in incomplete form as a manuscript. It bears a polemic character.

The interesting pages dealing with S.G. Shaumyan's work as commissar extraordinary for Caucasus affairs and head of the heroic Baku Commune show his role as one of the builders of the socialist state and as a fighter for the realization of the national program of the Bolshevik Party under the conditions of a multinational region.

We have to point out that the seventh chapter contains a disappointing inaccuracy. Thus on page 187, Lenin's well-known letter, written 14 May 1918, is presented in the book as a telegram of January 1918. First of all, January is out of the question. In the past, 14 February has been offered as the date, but this error has already been rectified, and in Lenin collections and in the Complete Collection of Works, the date is pointed out as 14 May 1918 (see: Lenin, V.I. "Poln. sobr. soch." [Complete Collection of Works], Vol 50, p 74).

On the whole, the reviewed book is written on a high scientific and ideological level; it provides a deep analysis of the theoretical and practical activity of the outstanding Marxist thinker and true son of the Armenian people—S.G. Shaumyan.

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NATIONAL

RELIGIOUS BASE OF NATIONAL IDENTITY REJECTED

Moscow NAUKA I RELIGIYA in Russian No 7, Jul 82 pp 2-3

[Unsigned article: "Toward a Glorious Anniversary"]

[Excerpt] The requirement, in connection with the 60th anniversary of the USSR, to activate all ideological, political educational work belongs in full measure to such an important consideration as the formation in all Soviet people of a scientific-materialist world view, atheistic convictions and active abhorrence of any kinds of superstitions and prejudices.

The developed socialist society created in the Soviet Union in the course of 60 years of dedicated labor by all the peoples united in this union is, as was pointed out at the 25th CPSU Congress, constitutes "a society where the scientific materialist outlook predominates." This means that among us the scientific, Marxist-Leninist ideology has become universally prevalent, that the overwhelming majority of Soviet people stand on the positions of a materialist world outlook that are free of religious notions and all manner of superstitions. In the course of the social progress of our society, the tendency for the complete withering away of religion in the USSR is growing more definite and stronger. This objective, lawful process is being aided by all the many-sided work being done on bringing up of the new man and on strengthening of his ideological conviction, inner maturity and culture.

Atheistic education is not isolated from other directions of communist education, nor is it withdrawn into itself. It is connected by means of thousands of threads with the ideological-political conditioning of Soviet people, with patriotic, international, moral, labor, legal and esthetic education, with the rise in the educational level and culture, with spiritual growth of workers, with enrichment of their requirements, development of social ties and the establishment of an active position in life.

This means when we speak of that subtle and insidious ideological war that the ideologues of imperialism and propagandists of anticommunism are waging against the USSR and the entire world of socialism, it is necessary to expose those ideological diversions that are being done under the covering of religion. It is necessary to refute with concrete facts from our life the fabrications of bourgeois falsifiers on the position of religion and the church in the USSR and to oppose them with the truth concerning those rights and freedoms which

are enjoyed by all citizens of the socialist state regardless of nationality, social position and attitude toward religion. It is necessary to work for that position where all Soviet people--both nonbelievers and those who still retain religious beliefs--develop the ability to determine where religion ends and where political speculations concerning it begin and achieve the ability to provide the necessary rebuff to the ideological diversions of clerical anticommunism.

When we speak of the vivifying force of the friendship of the Soviet peoples, we propagandize Lenin's ideas of internationalism and come out against any deviations from them--it is necessary to refute fallacious notions to the effect that membership in a nationality is inseparable from a certain religion in which the national character is allegedly expressed. There should be disclosed the mechanism of interaction of nationalist prejudices with religious beliefs and be shown how religion erects religious barriers between people of different nationalities and interferes with the salutary process of internationalization of our life.

In patriotic education, it is necessary to show on the basis of concrete historical examples the true role of religion and the church in the history of the peoples of our country, to convincingly refute church legends that surround these or those historical events and figures and to unmask the pretensions of church organizations in declaring themselves to be the bearers of patriotic principles and the preservers of the people's spiritual heritage.

In the course of moral education of Soviet people, attention should be directed to the forming in them of an active position in life incompatible with the moral outlook of a 'slave of God' that religion inspires in a believer. It is necessary to contribute to the objective that such a healthy moral atmosphere prevails in every collective, everywhere where people work and live, that no need would exist for the illusory making up of reality and that no reason would exist to seek for help, solace and co-experience on the paths of religious belief. It is necessary to convincingly show the untenability of religious morality, to oppose its illusory dogmas with all the wealth of communist morality and to systematically disclose the humanist nature of our atheism, its appeal to man, concern for his well-being and his spiritual freedom. This propaganda of positive values of atheism must be combined with a graphic and convincing demonstration of the harm that religion does to society and the individual.

The duty of propagandists of atheism and of all those who are involved in the noble and rewarding work of freeing people from religious illusions and in the education of convinced atheists is to intensify their activities in the period of preparation for the glorious 60th anniversary of the USSR and to raise them to the level of those demands that time and the Communist Party put before us today.

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ATHEISTIC PROPAGANDA CRITICIZED FOR SENSATIONAL. NO ATTENTION TO LOCALITIES

Moscow ZHURNALIST in Russian No 9, Sep 82 pp 43-45

[Article by Anatoliy Belov, chief editor of scientific atheistic literature: "An Atheist Addresses the People"]

[Text] For many years I have attentively followed atheistic publications in the press. I experience a feeling of satisfaction when I read high-quality material written with a knowledge of the subject and, on the contrary, disappointment, when encountering an old well-known stereotype, born of the apathetic pen of a journalist. I see where a creative offensive is being conducted and where there is satisfaction with "dutiful material", without much concern for its effectiveness.

It must be confessed that up to now our press has not especially indulged the theme of atheism with its attention. The more delightful then to note positive changes for the better which are beginning to show. Publications on atheism have grown and their level in general has risen. SEL'SKAYA ZHIZN' and RABOTNITSA, small Belorussian and Moldavian papers, are conducting an offensive in their approach to the subject. The city paper TAGIL'SKIY RABOCHIY consistently carries an atheistic column. There are attempts to overcome a superficial attitude in dealing with questions relating to atheism and religion, to comprehend them more deeply, to carry on a conversation with the reader seriously and with interest, opposing religious reasoning with weighty arguments. And it is by no means an accident that many atheistic publications have provoked a flood of letters, a sure sign that they have reached the reader and stirred him.

Unfortunately, it is disappointment that is felt more often. Up to the present time material is still encountered whose authors put in much effort to make it "as scathing as possible." Even the headings reflect this: "Spider's Web," "Under the Cover of a Lie," "A Holy Lie," "In the Web of a Lie"... Such pretensions to sensationalism reflect not only bad taste and a low level of professionalism, but they at once strike a false note which is disrespectful towards believers and their convictions. And the common cliches which still roam the pages of newspapers and magazines! If the subject is the prayer gatherings of sectarians, they are called "mobs." If it is sermons, then for some reason they are categorically proclaimed "hypocritical," and religious morals "sanctimonious." It is easy to understand how believers interpret this.

I will note that such a tone appears more and more rarely in atheistic materials, and this inspires a certain optimism.

My journalist colleagues should not lament and should not take as an insult my firm conviction that the reason for the overwhelming majority of creative failures in atheistic publications has to do with insufficient understanding of the essence of atheistic propaganda on the contemporary plane, and also a superficial knowledge of the subject. Even an experienced journalist would not undertake to write a problem essay on economics if he has never dealt with it. No one would take it into his head to agree to prepare an essay on philosophical issues if he is not familiar with them. And yet everyone lightly undertakes atheistic subjects. For some reason the opinion has been formed that it is possible to "settle" religious notions without much trouble. This opinion is wrong, for the subject is complex, subtle and delicate; it requires both solid knowledge and a thoughtful approach, and a thorough study of the psychology of religious faith. Without all this, success cannot be counted on.

In the first place, of course, it is necessary to proceed from concrete religious situations in a given republic, oblast or rayon when setting up the plans of atheistic publications. This indispensable condition, nevertheless, is not very often taken into account. And is this not why in those regions of the country where, for example, sectarian extremists of various orientation show special activity, the press does not pay any attention to them? Is this not why in those areas where the preaching of orthodox clergy is having success among young people, periodical publications do not react to it, being satisfied with material received through the centralized system about the present situation in the Vatican, about the modernization of Judaism, about the international activities of Buddhist organizations? Undoubtedly, it is necessary to have extensive information about the place and role of religion and church organizations in various countries, but first of all the press should help solve the concrete problems of atheistic education. The press ought to break into life, assist the formation of public opinion, in particular to direct the process of overcoming the vestiges of the past in the consciousness and behavior of the people.

It is well known, for example, what a significant loss to our national economy is brought about by religious festivals which, especially in rural areas, are accompanied by outings of many days. And they often occur at the busiest time, when, according to the apt folk expression: "A day feeds the whole year." But this does not stop those who like to shirk work and carouse. As a result there are quite a few losses for the kolkhozes and sovkhoses. Why then does the press regard this negative phenomenon with such indifference? In the recent past I have not come across any articles in newspapers or magazines which would expose the harm of this common tradition of ours. How can we not remember the vivid essays written many years ago by Valentin Ovechkin, in which he raised this subject in particular, pronouncing his weighty utterances about those who uphold obsolete customs and those who regard their preservation in a conciliatory manner. In my opinion these essays are an excellent model of atheistic journalism.

In the republics of Central Asia and Kazakhstan, where from of old, Islam has been the most widespread, many self-styled mullahs are presently active. They often support religious customs which they pass off as folk customs, organize pilgrimages to so-called holy places and resort to open deception and charlatanism while fleecing unsuspecting people. It cannot be said that the press

passes over their illegal activities in silence. First of all, however, the articles of the press on this account are of an episodical nature, and, secondly, they appear to be hardly effective because they do not rise to the level of a great fundamental discussion with a resolute condemnation of the breaking of Soviet law.

In a significant part of periodical publications there is no thought-out resolute system of publication on the subject of atheism. This is evident in the fact that many truly important and current problems remain outside the field of vision of the mass media, while an inordinate amount of attention is paid to less important ones.

Most often authors of publications snatch out that which lies on the surface, give in to the temptation of playing up that or another fact which in their opinion can "make a splash." Thus, in the last year I had occasion to read not less than ten large and small works about "holy letters" which are thrown into mail slots by some superstitious people. The spreading of these letters is attributed in the majority of cases to sectarians, although the latter in reality have nothing to do with this. It is not a secret that "holy letters" are the product of the work of disrespectful people (it is easy to be convinced of this, having familiarized oneself with the contents), most often not related to officially existing religious associations. Any kind of conjectures are out of place here. It cannot but be surprising that many journalists elevate their distribution to the level of a great problem, wasting a lot of energy on the exposure of primitive works which do not have serious significance in the preservation of religiosity.

At the same time the press passes by much more significant questions relating to the overcoming of religious prejudices and the formation of atheistic convictions among the masses. It seems to me that to a significant extent this is explained by the fact that the very concept of "atheism" is understood too narrowly. It is not taken into account that atheism is an outlook and a disposition, determining the corresponding value of occurrences, processes and events of the reality surrounding us. And if this is so, then it is not possible to speak of some "pure atheism," cut off from life, from those concrete situations which people run into, from human relations.

It cannot be forgotten that in our time religion strives to pretend to the role of some kind of "science of life," and answers, through its own interpretation, of course, any questions that people may raise. Atheism must also give a person correct orientations of life in exchange for those false ones which religion imposes. In that sense it carries in itself not only an element of criticism, it not only opposes, but also confirms the high spiritual values of our life, the humanism of human relations, and helps a person to "find himself." I would like to bring to mind the saying of K. Marx that "atheism is the denial of God and it affirms the life of man specifically by means of this denial."

By narrowing the thematic scope of atheistic publications, we completely give over to the ministers of religion many questions which we must answer for the people.

Not so long ago I had the opportunity to speak with the editor of the propaganda section of one of our respected magazines. He quietly heard out the complaints addressed to the magazine which stubbornly for many years did not want to deal with the problems of atheism, and then said:

"It is always easy to criticize. Establishing general tasks also does not involve a lot of work. But why don't you give us some specific topics that we could raise and in such a way that they will interest not only specialists on atheism but also the broad public."

I enumerated some topics. The problem of loneliness, the problem of suffering, the problem of consolation. At this he waved his hands:

"I was talking about atheistic subjects and you are talking about something else. And what is the point of our discussing these problems? To cultivate pessimism? We need to mobilize people, to make them optimistic, while you are talking about suffering. What kind of suffering can we have?"

This story is not made up. And it reflects the position of some of our editorial workers who reduce all atheistic propaganda to material about the harm of christening and the Easter holiday.

No one denies the fact that the press must "mobilize" people. But in life loneliness and the need to be comforted remain. The life of man is extraordinarily complicated. In it there are sorrow and gladness, successes and failures, happy moments and bitter disappointments. Everyone's fate includes suffering: whatever we do, we still lose relatives and dear ones; we do not always attain what we strive for; at times our personal life turns out to be unhappy. Physical ailments which we cannot yet surmount also exist. It sometimes happens that we need sympathy, consolation, a kind word from close ones. And we do not always get it.

Should we pass over these questions in silence? Pretend that such problems simply do not exist? But, in remaining silent about them, we give preachers of religion and religious pastors the opportunity to apply their own answers to them (which, incidentally, often happens). My deep conviction is that some young men and women fall under the influence of religion precisely because they receive answers to their innermost questions not from us, but from religious tutors. In addition, by closing our eyes to all of this, we lose sight of very important and serious factors of religiousness.

Twenty years ago, while studying Seventh-Day Adventists, one of the religious societies existing in our country, I turned my attention to the fact that the majority of believers in the Adventist communities were lonely. Is this an accident? No, it is not. The percentage of lonely people among believers and in communities of other religious societies is significant. I remember a conversation with an elderly Adventist, who joined the faith when he was already almost sixty years old. This happened after the death of his wife. He did not have any children or relatives. He was left totally alone and suffered his loneliness very severely. At this time some Adventists, neighbors in the house, appeared at his side. They began to visit him and he was glad that there were

people in the house that sympathized with his grief. Then they invited him to a house of prayer for a worship meeting. There he met people who also were lonely. It is no wonder that he was attracted there even though he had been distant from religion all his life. Thus he was attracted gradually to the life of the society, took baptism in water and became a believer.

There is no need to fool ourselves: it is still not so rare than when a person finds himself in a difficult position, his work companions, from whom he should rightfully expect support and help, do not appear at his side. This is taken advantage of by religious missionaries who, in their own words, "catch souls" for the Lord. By the way, in the instructions used in the societies of Evangelical Christian-Baptists, Seventh-Day Adventists and a number of other religious societies, it is emphasized that the struggle "for the souls" of people can most successfully be waged on those who have found themselves in complicated life situations, who are sick, alone.

In other words, by simplifying the problems, we withdraw from the truth of life in atheistic publications. That is why such publications go unnoticed and there is little benefit in them.

We obviously lack vivid and sharp offensive articles. It is not a secret that religion is being utilized more and more widely in the plans of anticommunism and in antisoviet propaganda. In the religious programs of Western radio centers which transmit in various languages of the peoples of the USSR, the principles of the relation between the USSR Communist Party and the Soviet government and religion and the church are distorted; the democracy of our political system is subject to falsification; there is speculation on the national feelings of the people. Recently the radio stations which transmit to Moslems in the Soviet Union have become significantly more active. Two new religious radio stations in Europe are being constructed. As you know, reactionary church circles in the United States have undertaken a noisy propaganda campaign, concerned with canonizing "new Russian martyrs," among them Tsar Nicholas II. Are these not grounds for organizing sharp propaganda articles against those forces which profess anticommunism and antisovietism?

It must also be mentioned that sometimes in press articles there is a feeling of withdrawal from clear-cut class evaluation of individual historical events, a lack of fastidiousness in world outlook. This appears particularly in material devoted to the role of religion in the history of society which, it sometimes happens, is embellished and idealized. Publications of this sort appeared in the press on the threshold of the 600th anniversary of the Battle of Kulikovo. Today church organizations have begun to prepare for the 1000th anniversary of the Christianization of Russia, and here an objective scholarly appraisal of all the processes connected with the activity of the church during the whole span of the history of our nation is extremely important.

In fighting to broaden the thematic scope of atheistic articles in the press, I want to emphasize that in each individual case it is necessary to find one's approach to the topic, appropriate to the profile of the publication and the characteristics of the reading public. It occurs to me that to a certain extent editorial mail could serve as a criterion in such a search. Material which has

"hit the mark" will certainly provoke letters from the readers. Practice shows that not only non-believers but also believers respond to atheistic publications, that they argue, demonstrate their rightness, attempt to polemicize with the arguments of atheists. The letters, as a rule, prompt new themes, freeing editorial workers from having to rack their brains about the theme of the next article. When, a few years ago, I led regular radio discussions on the problems of atheism, literally all their subject matter was formed on the basis of letters from radio listeners. And it happened that this discussion with radio listeners, once begun, continued once a month for almost ten years.

In contemporary circumstances press articles summarizing the concrete experience of atheistic education are very important. In various regions of the country recently highly effective forms of educational work, of new socialistic rites have been established in labor and educational collectives and in places of residence. This valuable experience should, of course, become the property of a wide circle of practical workers: propagandists, agitators, lecturers, political informants, all ideological workers.

I read with interest materials summarizing the best experience of atheistic work, which are printed in the magazine AGITATOR, and articles in SEL'SKAYA ZHIZN'. But to the best of my ability I cannot remember any other publications which consistently turn their attention to this subject. And yet where is it that ideological workers can find answers to questions of how to better organize the preparation of atheistic cadres, how to utilize more effectively the system of party instruction for this purpose, where to get methodical recommendations on organizing new civic ceremonies in the localities, and many others?

Even in those cases where publications about the experience of atheistic education do appear, however, they quite often cannot satisfy readers. For as a rule, they are of a descriptive nature, abounding with listings of activities and numerous names.

In front of me are some articles about new civic ceremonies. They are all structured on the same plan. A short sketch about how in the House of Culture (club, registry office) comrades from work admonish a young couple entering marriage, present them with flowers, wish them happiness, present them with a beautiful certificate. Then in report-like language they describe the fact that such ceremonies take place in oblasts (rayons, cities) everywhere, that they create a nice mood in the couple and are remembered all life long.

What good is this kind of retelling? The readers, you see, are interested in the shaping of the ceremony itself and the use of national elements in it, how material problems are solved, and what sort of part is played in the organization of such a ceremony by the occupational collectives to which the young couple belongs. But can they possibly draw anything from these articles where everything boils down to an enumeration of cultural-educational institutions and people taking part in the organization of the ceremony? Can a lot be extracted from this? Unfortunately, there is no analysis of existing experience.

The form of atheistic publications also needs an offensive. For some reason this is not given much importance. Is this not why we have a definite type of atheistic essay, dry and boring, too rational and with too little emotion? Is

this not why well-known quotes and examples known from school days cross over from one article to another? And yet we have examples worthy of imitation of sharp atheistic journalism and of the atheistic pamphlet. V.I. Lenin did not accidentally remind us of the animated, vivid, talented journalism of the 18th-century atheists. To this it is possible to add the excellent atheistic press articles of A. E. Gertsen, V. G. Korolenko, M. Gor'kiy. I should think it would be worth remembering them more often.

I foresee beforehand the complaints of editorial workers about the lack of qualified cadres. After all, you cannot go far with that knowledge of the principles of atheism which future journalists acquire at their school desks. There is no corresponding specialization in the higher educational institutions which prepare workers for the mass media. The theoretical problems of the propaganda of atheism are not being worked out by anyone in the press. You will say that scholarly workers, teachers at higher educational institutions should be enlisted. But far from many of them have an aptitude for journalism.

These questions are not frivolous. There are truly many difficulties on the path to improving the propaganda of atheism in the periodical press. But they must be overcome. And this requires joint effort.

It is obvious that there is an imminent need for specialization in the problem of atheism in the faculties of journalism and the editing-publishing faculties of universities and the polygraphic institutes. By the way, six or seven years ago, I remember, the department of the history and theory of scientific atheism of Moscow University showed a fine initiative in giving help to student from the faculty of journalism who were preparing course and diploma papers relating to the reflection of atheistic problematics in newspapers. There were some very interesting works. And the students preparing them under the guidance of experienced specialists became accustomed to the topic of atheism. I do not know whether they were able to apply their knowledge to practice, but publishing organs received some young journalists who had some understanding of the problems of scientific atheism.

Perhaps here is an idea to think over more carefully and legitimize the practice of a specialization which at the moment has an amateur quality.

It is possible to correct the continuous information to the creative workers of the press, radio and television about current problems of scientific atheism. The presence of republic affiliates of the Institute of Scientific Atheism of the Academy of Social Sciences under the USSR CP Central Committee in the Ukraine, Uzbekistan and Lithuania, and departments of scientific atheism in many of the country's higher educational institutions makes this completely practicable. It depends on the initiative of journalistic organizations in the localities.

There needs to be a profound theoretical solution of problems of the propaganda of atheism through journalism and a summarizing of experience.

The great and complex tasks established by the party concerning further improvement of ideological and political-educational work demands also the

reinforcement of atheistic education. A great role in the formation of atheistic conviction among the masses belong to the mass media and propaganda. The effectiveness of atheistic propaganda depends a great deal on how they fulfil this role. The main goal of this work is to be close to life, to find necessary arguments, simple and intelligible forms of ideological influence over people in an effort to give them real spiritual values in exchange for imaginary religious ones.

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NATIONAL

CONFLICT BETWEEN HUMANISM AND RELIGION STRESSED IN NEW BOOK

Moscow FILOSOFSKIYE NAUKI in Russian No 4, Jul-Aug 82 pp 172-174

[Review by M.M. Danilova of the journal *NAUKA I RELIGIYA* and Candidate of Philosophic Sciences Docent Z.A. Tazhurizina of the Chair of History and Theory of Atheism of the Philosophy Faculty of Moscow State University imeni M.V. Lomonosov of the book "Gumanizm i religiya. Sbornik trudov" [Humanism and Religion. Collection of Works] edited by R.T. Rashkova et al. Leningrad, izdatel'stvo GIMRIA, 1980, 154 pages]

[Text] It would seem that a great deal has been written on the problem of the relation of humanism and atheism and of humanism and religion; in principle, it has been given a solution in the Marxist literature. But the development of culture and the special features of the contemporary ideological struggle call for greater concretization and refinement of the individual aspects of the problem "humanism--free thinking--culture--religion."

The reviewed collection of articles contains interesting, largely new and original material.

The first section of the collection exposes the antihumanist character of religious teaching on man; the second section deals with the history of humanist thought and its struggle against religious anthropology.

In the opening article of the collection by R.T. Rashkova "The Problem of Humanism in Contemporary Catholic Philosophy of Culture" traces the process of development and adoption by today's Catholic Church of what are essentially non-Christian concepts: "worthiness of man," "progress," "activity of the individual" and so on. Analyzing the attitude of a number of Catholic philosophers (for example, J. Maritain, Teilhard de Chardin) to problems of culture, humanism and religion, the author shows how their conceptions of man prepared the soil for a certain reorientation of the official Catholic Church in regard to these questions. Vatican II declared man to be the center and cause of all culture. But in a discussion of man's inner world, the Church proceeds as before from the idea of original sin and sees the worthiness of man in his heeding of God. The Church, obliged to recognize today human values of great importance in secular thought, considers secular humanism as closed, and inhuman, thereby disclosing its true attitude to the humanist heritage, and opposes it with a utopian theocentrist Christian 'humanism' as an alternative. R.T. Rashkova justly indicates the social utopianism of the Church, assuming the path

of humanization of the world in the spread of religious belief. Elements of the secular approach to destiny and the meaning of life of a person, increasingly widely included in religious doctrine, create the impression of a certain significant transformation of Christianity. Actually, contemporary theologians construct far-fetched schemes, fruitlessly combining religious fantasy with certain secular ideas and with data of contemporary science.

The question of union of religious and secular factors in contemporary Catholic doctrine on man is examined in an article by F.G. Ovsienko "A Critical Analysis of the Teaching on Man in Contemporary Catholic Ethics" using materials of the latest papal encyclicals. The author points out one feature of contemporary theology--its anthropolization. It cannot be denied that the papal encyclicals touch on social phenomena of universal human significance, but the true reasons for the ills of the capitalist world and society as well as real ways of getting out of the sphere of social evil are not indicated here.

Examining the work of F.M. Dostoyevskiy, V.N. Sherdakov in his article "Marxist Humanism and Religious-Ethical Ideas of F.M. Dostoyevskiy" tries to disclose the dialectics of "mutual transitions of belief--doubt--theomachy--atheism, psychological interpenetrations of differing and opposing states...." (p 35). The work of the writer, V.N. Sherdakov writes, contains a powerful atheistic charge. Dostoyevskiy believed that "real life" is not in Heaven but in the real world and serves as a source of social and moral development. Blaming moral nihilism of the privileged strata, the writer saw in the oppressed people with no rights a tremendous moral force. These ideas bear a humanist character. At the same time, V.N. Sherdakov correctly evaluates both the fallacious and reactionary position of Dostoyevskiy in regard to the means of humanization of society.

The incompatibility of religion and humanism is shown in an article by S.A. Kuchinskiy "Antihumanism of the Christian Doctrine on the 'Sinfulness' of Man." In assessing the Christian doctrine on man as antihumanist, the author relates this evaluation to the thesis that the humanist content of this or that teaching on man is determined to a significant degree by the conception of social evil and the ability to see ways of overcoming it and creating objective conditions for the all-round development of the individual. An initial factor of theological discussions on human nature and on the origin of evil in the world is the idea of the immemorial, irreparable sinfulness of man.

In the second part of the book, the confrontation of humanism and religion is disclosed in its historical aspect. The authors selected one of the most strained epochs in the history of the struggle of humanism against religion--the epoch of the Renaissance. The struggle of humanist ideas with religious alienation frequently took place in the consciousness of one and the same person. Many progressive figures of the Renaissance, being not free of the religious outlook, at the same time expanded the horizons of secular thinking and developed ideas that became an important link in the development of world humanist thought up to Marxism. Four articles of this section contain material that has not yet been investigated in the Soviet literature but casts light on individual aspects of the conflict between humanism and religion. This material is all the more topical because it receives a distorted interpretation in

contemporary bourgeois historiography. Thus the tendency exists to erase the line between humanism and the Reformation. Morose John Calvin is represented as a humanist in the writings of certain bourgeois historians on the grounds that he engaged at one time in physiological research.

An article by N.F. Revunenokova "Criticism of Humanist Teaching on Man in the 'Institutes' of John Calvin." Raising from the very beginning the question of the relation of humanism and the Reformation, the author systematically brings the reader to the conclusion that these are radically opposed philosophies which have played various role in the history of European culture: the Reformation only renewed Christianity, but humanism opened up the prospect for the freethinking of the Age of Enlightenment (see p 93). Humanism went beyond the framework of religious thought, while representatives of the Reformation fiercely defended Christianity.

Subsequent articles disclose the special features of the humanist movement in Europe during the 15th-16th centuries, particularly its philosophically ambiguous character and diversity of means of defending man's worth. Aspects of humanist free thinking of the 15th century are analyzed by I.Kh. Chernyak in the article "The Polemic Between Philip Callimach and Marsilio Ficino: Two Aspects of Humanist Free Thinking."

The defense of human worth, constituting the core of humanist teaching, acquired specific forms in different countries. One of the important problems touched upon in the article by T.N. Vinogradova "The Struggle of Spanish Humanists Against the Theological Justification of the Subjugation of the Indians of America" is the connection of humanism with national culture.

A new aspect in the study of the evolution of Italian humanism is revealed in the article by A.Kh. Gorfunkel' "The Last Humanist (the Fate of Aonio Paleario)." The well-known investigator of the culture of the Renaissance sets himself a most fruitful task in the methodological sense, asserting that aside from the analysis of general social-economic processes it is necessary to turn to the lives of thinkers living in transitional epochs. This could provide a more complete picture of the fate of this or that social or ideological trend. The author realizes his proposal in a fascinating story of the life of the last humanist, Aonio Paleario.

The last article in the collection "The Problem of the Authenticity of Abelard's Correspondence with Heloise (On the 900th Anniversary of P. Abelard's Birth)," written by V.Ya. Ramm, introduces us into the atmosphere of a stormy polemic started back in the 19th century around the question formulated by the author in the heading of the article. This polemic was not fruitless as it contributed to the study of the spiritual atmosphere of the Middle Ages. The article reveals the place of Abelard in the history of free thinking and his role in the development of culture as a "fighter for freedom of scientific thought."

Despite a certain diversity of materials, all of the articles in the collection are permeated by the thought: the future of mankind is unthinkable without an expansion of the sphere of humanism, and not only in the theoretical plan, but first of all in the practical.

Still the collection calls for some comments. The title of the Article by T.N. Vinogradova in our view is a somewhat unhappy one. Spanish humanists, to the extent that one can understand this from the content of the article, fought not against the "theological justification of the subjugation of the Indians of America" but rather against the fact of the enslavement of one people by another, whatever the justification might have been. This is all the more so inasmuch as humanists themselves occasionally resorted to Christian terms in defense of the rights of the Indians.

The collection contains a number of inexact positions and formulations. For example, the assertion that for democratic literary criticism "the people acted ... only as sufferers, robbed, without rights and benighted...." (see V.N. Sherdakov's article, p 45) does not have an adequate basis, as is well proved in a serious study by Vas. Bazanov "Russian Revolutionary Democrats and Knowledge of the People" (Leningrad, 1974). It is also unclear what the author had in mind in stating that "Dostoyevskiy with much principle pointed to the untenability of attempts to retain the moral sense of Christianity while rejecting the idea of God" (p 47).

On the whole, the book is written interestingly and presents a considerable contribution to the study of history and theory of culture. It will be very helpful to specialists in the field of atheism as well as to a wide range of readers.

I would like at the same time to make some observations. The problem of the relation of humanism, religion and free thinking was far from exhausted by the investigators included in the reviewed collection. Thus there is a need for revealing more concretely the meaning of the term "humanism" in the contemporary religious literature; without this the comparison of scientific and religious interpretations of this term in our time becomes difficult. The problem of humanism during the Middle Ages was not sufficiently investigated on the methodological and concrete historical plane. This applies particularly to the question of general and specific criteria of humanism for the Middle Ages. Particularly topical would be an examination of the history of humanist thought in Russia from the point of view of struggle with religion. But all this is a task of subsequent works.

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NATIONAL

COOPERATION BY REPUBLICAN PUBLISHING HOUSES ENCOURAGED

Moscow SOVETSKAYA ROSSIYA in Russian 3 Sep 82 p 1

[Unsigned article: "The National Publishing House"]

[Text] The operational problems of national publishing houses are of special importance in the year of the 60th anniversary of the USSR.

Local national publishing houses put out a significant quantity of printed matter for the Russian Federation. Books today are being published in 58 different languages. This means that hundreds and hundreds of titles of new books are being issued (in standard computation) with a total output of about 30 million copies. A most significant contribution to the general 'bank' is being made by the publishing houses of Tataria, Bashkiria and Karelia.

We know that our reader still feels an acute shortage of books. And this happens despite the large editions of domestic classical writer. This is why it is interesting to see in Ufa's stores books of the interesting series "Golden Springs." The idea of creating such a library had its inception several years ago. The idea in brief was to make available to the reader works of Russian and Soviet classical writers, those writers whose life and work had been connected to these places. The Bashkir publishing house is issuing one-volume works of Pushkin, Aksakov, Dal', Mamin-Sibiryak, Furmanov, Fadayev, Chekmarev....

We cited this example to illustrate an essentially new situation: each local publishing house, including in autonomous republics, must have its own thematic direction. In Bashkiria, this direction found its resolution particularly in the series "Golden Springs," whose importance is far from local.

The problems of publishing houses of autonomous republics are noble, complex and difficult. Together with the publication of books of local literary figures, they must play another, no less important and responsible role of familiarizing their readers with the best examples of world literature, classics of our domestic literature and the best works of contemporary writers. A major celebration occurs when the library of a Caucasian village or a Buryat, Tatar or Chuvash hamlet acquires books loved throughout the entire world of Tolstoy and Jack London, Chekhov and Maine Reade, Pushkin and Dumas, Lermontov and O'Henry, Kuprin and Balzac, Shchokhov and Whitman issued in the native language with love and painstaking effort.

A special place in the work of local publishing houses must belong to the dissemination of the achievements of Soviet multinational literature, works of writers of union and autonomous republics and the literary works of peoples who acquired their own written language and began to publish books after October. The Tatar publishing house in the series of "Bouquet of Friendship" has put out a poetic anthology of the union republics translated by local poets. On the asset side of local book publishers there should be included here the multivolume "Leniniana" in the Tatar language, which includes the best works of foreign and Soviet writers on the leader and founder of the first socialist state in the world.

A series of the best book of prose by writers of the fraternal republics may become a continuation of this work. These books are being issued even now--in Tataria, the works of the Russian authors Yuri Bondarev and Viktor Astaf'yev, the Kirghiz Chingiz Aytmatov, the Bashkir Mustay Karim, the Belorussian Vasil' Bykov are being read in the native language. An interesting collection consists of stories and tales of contemporary Kazakh writers. But here a clear-cut and carefully thought out system is still lacking.

Major possibilities are being opened up through the exchange of books and reciprocal publication of the best works of fraternal literatures. Here is a good example: in Kazan, a book has been published of the best stories of Karakalpak writers and in Nukus in turn, there has been prepared and printed a collection of the works of literary figures of Tataria. Such ties should be developed and continued. Readers will always lovingly receive books printed in the native language of such well-known writers as David Kugul'tinov, Kaysyn Kuliyeu, Nikolay Damdinov, Yuvan Shestalov, Yuriy Rytkeu, Yakov Ukhsay and of authors of other autonomous republics, where also they will become acquainted with great interest with the works of interesting and well-known Tatar authors--Musa Dzhalil, Gumer Bashirov, Khasan Tufan, Garif Akhunov....

A major field of activity of national publication houses is the account and writing on current affairs. People of letters of the fraternal republics are still insufficiently working in this difficult genre which requires not only literary skill but also a profound knowledge of the processes of life and a readiness to write immediately while the tracks are still hot. Here the role of publishing houses should be manifested as that of organizers of the literary process. They may take an order for documentary accounts, publicist books of well-known and experienced writers and help present-day literature in the creation of a panorama of contemporaneity, describe the creative enthusiasm of workers of town and country, glorify heroes of labor, disclose tomorrow's perspectives and focus the attention of society on the solution of burning problems of the day on which the party and all the Soviet people are working.

A high level of responsibility and party insistence on high standards are what should determine the work style of publishers.

We know that republic publishing houses work in close contact with local writers organizations. As a rule, writers unions provide recommendations to publishing houses for the publication of this or that writer. Here is rooted the inception of many defects, inasmuch as not all recommended persons meet the

necessary requirements; frequently a work (be it prose or poetry) is of a low ideological and artistic level. Editors still justifiably complain of the quality of the proffered manuscripts.

Days of Russian Literature, held in autonomous republics, have become traditional. At such a time, delegations of literary figures from different krais and oblasts of Russia appear with local prose writers, poets, publicists and dramatists at literary evenings, at plant and factory shops, at construction projects and field camps. This direct contact with readers is the chief result of meetings that are thought of as celebrations of literature both for writers and for those who live in expectation of them. Such days are usually given a lot of space by local newspapers on their pages for literary materials--poetry, prose, writings on current affairs, familiarizing the readers with their creative guests. This has become a good rule, but, unfortunately, there are only as yet isolated instances where a local publishing house undertakes the responsibility for putting out a collection dedicated to such an important event.

The question of the format of a book is a pertinent one. It goes without saying that this is not a simple matter. The opinion still persists of the impossibility of a good format at a local publishing house with its modest means and weak printing base. Publishing houses in autonomous republics still find it difficult to compete with the very big publishing houses in the capital. We refer, however, to something else--to the taste and professional training of personnel of publishing houses. Furthermore, the large resources of republics are shown by the fact that at all-union and All-Russian competitions comments are made concerning their superior productions which are permeated with a high ideological and artistic content and excellent printing execution.

Such a success is achieved through the involvement of the best forces of local artists. In autonomous republics there works a significant group of masters of painting and graphics. Unfortunately, they are not always involved in creative cooperation. A publishing house is a unique center concentrating the forces of creative workers: writers, artists, journalists, scientists and so on. This is why it is important for party committees and Soviet governmental organs to devote to it special attention. The enthusiasm and interest of citizens in regard to daily life problems and the search for the Real Man whose acts reflect the energetic pulse of life--all these elements characterize the current literary process of the Land of the Soviets. In the united development of the artistic culture of the multinational socialist Motherland, the voice of the writers of autonomous republics and oblasts of Russia can be clearly heard. It is noteworthy that their new works are published as a rule initially in the native language in republic journals. They evoke major interest and arrest the attention of readers.

In the recent decree of the CPSU Central Committee "On the Creative Ties of Literary-Art Journals with the Practice of Building of Communism," the experience is highly rated that has been accumulated by the printing organs of the Writers Union on the development and deepening of the creative ties of people of letters with the life of the country. At the same time, it is noted that the work of the journals is in need of improvement. This applies both to central and to local publications. Reference is made first of all to the quality

of publications and to the responsibilities of editorial boards and authors. The party document emphasizes the important role that belongs to writing on current affairs in journal periodicals. Writers organizations should constantly concern themselves with the improvement of this genre, which makes it possible to effectively respond to the most important events in life. It is very important that in addition to writers there appear on the pages of journals party and operational personnel, scientists and pacemakers of production.

In a word, the republics today have national cadres of writers and editors, national literatures have arisen and become formed, and a material base has been created. All the conditions exist for the further wide-scale development of publishing.

7697

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NATIONAL

PROBLEMS OF THEATERS' REACHING VILLAGE AUDIENCES DISCUSSED

Moscow PRAVDA in Russian 3 Nov 82 p 3

[Article by M. Tsarev, People's Artist of the USSR and Hero of Socialist Labor:
"The Rural Audience Waits"]

[Text] Taking the theater to the village is a complex matter. The cinema moves easily into the most out-of-the way places; television brings artistic productions directly into the home, but the theater needs transportation, a road along which it can travel, a stage which will accommodate sets, and it needs, in the end, an audience. However, rural theater sometimes does not have all of this.

More than 10 years ago the All-Russian Theatrical Society established the Council on Rural Work (all these years it was headed by B. Chirkov, USSR people's artist, who carried out his duties with enthusiasm, love and a sense of enormous personal responsibility). Today the Council is searching for new forms of contact with audiences. This is prompted by the desire of creative workers to make whatever contribution they can to the fulfilment of the USSR Food Program.

Up to now a majority of trips have taken place in a completely traditional manner: a small group of performers get into a bus and ride to a club or regional house of culture, or in the summer they put on a performance using an improvised stage at a field camp. Urban theaters make visits of this kind year round, and they are the ones largely responsible for the impressive indicators which figure in all the reports: thousands of performances, tens and hundreds of thousands of spectators.

Frequently a theater arrives with a complete cast of performers in order to acquaint rural workers with a play or other performance which is new, large and of fundamental importance. For example, the Kalinin players performed "Your Name" by P. Proskurin, the Vladimir Theater put on "The Thirteenth Chairman" by A. Abdullin, and the Arkhangelsk group showed "Two Winters and Three Summers" by F. Abramov. The Perm Theater of Opera and Ballet performed on the club stage of the Permskiy Sovkhoz not only the opera "The Barber of Seville" but also the ballet "Giselle." Today there are good stages in many rayons. Performances by the Buryat theaters, for example,

are even better on the road than in their home theaters because the technical conditions for a performance are more favorable.

Finally, theaters have begun to hold regional festivals of the arts. The participants in these festivals include not just one collective, but all of the creative forces of the oblast, kray or autonomous republic. The following have become popular: "Golden Autumn" in Moscow Oblast, "Leningrad Theaters Go to the Countryside" in Leningrad Oblast, the festivals in the Gorkiy, Kurgan and other oblasts. These celebrations of the arts take careful advance planning: a headquarters is set up, a guide listing all the productions is put out, a schedule is compiled for the work of each collective--plays, "creative meetings," and concerts. Artistic exhibitions are organized. Each time a festival is held in a new rayon of the oblast or kray. Many of them are timed to coincide with the harvest holiday. "Golden Autumn," for example, takes place in the winning rayon. Beginning next year an All-Russian Festival entitled "The Theater to the Countryside" will begin its activities; it will summarize its results every three years.

Experience shows that much depends on the work of divisions of the All-Russian Theatrical Society. In places where rural councils are active and show initiative, there is less of a formal attitude toward the work, and firm contacts with the rural audience are developed. For example, that is what has happened in Chuvashiya or in the Omsk, Voronezh, Kurgan and Rostov Oblasts.

In summary, the work is being carried out, and it is substantial. Nonetheless, it can be more effective. What prevents it from being so? Of course, results here depend on bilateral interest and initiative, stemming from both the theater as well as from rural channels. The creative collective can raise the quality of the artistic "product," and the rural organs can ensure at least adequate conditions for its performance. For many years the theater has been justly criticized for the predominance given to fluffy, diverting performances based on primitive plays in the repertoire. And for many years we have been struggling with this problem. But as soon as the time comes for the rural road tours, many troupes again divide into two or three groups and choose two or three comedies with a small number of performers and set out. It is good if these are comedies written by A.N. Ostrovskiy, but unfortunately, even now "The Mouse-trap" and "Natural Disaster," "Museum Rarity" and "A Funny Day" continue to move along the rural circuit.

Of course, there are collectives which treat the spiritual needs of the modern rural audience with the necessary respect. The Arkhangelsk Theater, for example, goes to the most remote rayons twice a year with a complete troupe, with a program of six or seven different plays and always with a performance for children. The arrival of the Ryazan Theater is eagerly awaited in all four of its branches.

We all know that in the countryside, as in the city, there are people who have differing levels of culture and differing attitudes toward the theater. There is the person who does not love art, who is simply a spectator: that is a small matter. But if he is the director of a kolhoz or sovkhos, the matter is worse. He sets the tone, and others emulate him. The television program

called "The Rural Hour" once related the story of a chairman from one of the Chuvash kolkhozes. His farm had a music and art school, as well as various amateur artistic groups. The esthetic education of a person begins here in childhood. Naturally, the arrival of the theater was eagerly awaited in this kolkhoz because art had become here a vital necessity.

But the opposite also occurs. A group of performers endures a bumpy bus ride lasting several hours, some of it in areas with no roads, and they arrive to find a lock on the club door. There are no programs, no audience, despite arrangements agreed upon in advance. They spend a long time looking for the person in charge of the club. Then they get ready for the performance in a common room, cold and uncomfortable. They put up the sets and do the "lighting," which consists of two lanterns. With difficulty they assemble about 20 people: it is mostly old men who come to the rescue, a few of them bringing grandchildren along. In the hall it is even colder than it is backstage, and for this reason everyone is sitting in his overcoat, hat and scarves. Clearly a visit of this kind brings joy to no one. There are frequent cases of performances being canceled due to a lack of spectators or due to the fact that it is impossible to act or see in an unheated building. And all this takes place not far from those kolkhozes which prepare with care and joy for the arrival of the theater--all this in the very same oblast, and in the very same rayon.

Finally, many rural clubs and houses of cultures are simply not adapted to the giving of theatrical performances. Even new buildings in some places have been built without taking into account this form of work: the stage is small, there is no curtain for the sets, the lighting equipment is poor. The theater would be glad to show rural workers a large-scale play, but it cannot be presented on such a stage. For example, during the festival "Sixty Years of the USSR" it was found that in Ryazan Oblast there was not a single site (and the festival performances were held in the best houses of culture) which was adapted for theatrical presentations. The audience sat in the cold halls, huddled in their coats.

It is worth noting that at present cultural complexes have appeared at central farm centers of specialized farms. The theater can come to the farm center, which people from the nearby villages can reach with ease. True, there are not many of these complexes yet, and therefore it is necessary to make do with what is available. And it is here that the counter initiative of kolkhoz and sovkhoz officials is important. In some rayons there are stages which are not inferior to the best permanent ones. But the Kudymkar Theater in Perm Oblast was forced to abrogate its agreement with the Rossiya Kolkhoz because planned performances more than once fell through due to lack of preparation for premises to be used.

Another problem is transportation. There are not enough buses and vans to move the sets. In some northern rayons helicopter is the only way for anyone to get in. The performers of the Komi ASSR theater reach their audiences by barge because there is no steamship for them. And it is particularly annoying when the actors, as a result of mistakes by the planning organizations, reach a place and find that they are supposed to be in the neighboring rayon.

The work of serving the rural population must be improved. It makes no sense, for example, to have an extremely large number of tours during the summer, the period of the most intensive field work. Performances which begin at 10:00 p.m. are difficult both for the performers, who must face the return trip, and for the members of the audience who must get up early for work. Those collectives which visit the countryside year round, as is the case in Yakutia, have the right idea.

As we see, the problems are many and they must be solved creatively. Only then will the theater fulfil its patriotic mission--to contribute to the esthetic education of today's rural worker, and to the formation within him of high civic and moral qualities.

8543

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NATIONAL

ACTORS, DIRECTORS IMPELLED TO RAISE THEATER PERFORMANCE STANDARDS

Moscow PRAVDA in Russian 12 Dec 82 p 3

[Article by Anatoliy Papanov, People's Artist USSR: "Self-Accountability"]

Actor's Notes

[Text] No matter how you are related to achievements in contemporary theater, it clearly has many problems and they are all closely interrelated. This is caused by elements in the very process of creating a play, where the wills of the playwright, the director, the actor, and all participants in the production are indissolubly linked. It is impossible to say of a ripe apple, for example, that the roots of the tree it hung on were good and the branches were bad. It is just as thoughtless in my opinion to single out one aspect of our theatrical work and see therein the reason for all of its faults.

We, the theatrical personalities, get a lot from our country, but do we always repay this debt? Do the actors themselves always do everything in their power to fix the things that they themselves don't like? Can't they demonstrate their own convictions by their actions? We discuss the problem of the levelling of theatrical skill on stage and screen and then continue to turn out stereotypes. We talk about the superficiality and lack of content in literary material and then agree to film it, using a script that we know is bad. We declare the superiority of the actor in the creative ensemble, and sometimes prove incapable of becoming co-creators of the production.

The legendary actor's "intuition" has never taken the place of hard work for contemporary artists. The Russian artist is first and foremost a worker. And, in my opinion, theatrical standards are very directly determined by the actor's work standards. I was lucky, for when I made my stage debut I found a remarkable galaxy of artist-workers: Moskvín, Khmelev, Ostuzhev.... And now I have the example before me of D. N. Zhuravlev. An actor with a capital "A," getting on in years, he works continually at his craft for several hours every day. And one reason for the rarity of burning sparks of mighty talents is the lack of real work on themselves by the artists. Where should such professional standards be instilled?

Probably at the place where the future actor studies.

Young, unquestionably talented children come to us in the theater after leaving the artistic schools. It seems to me that the years spent in auditoriums and on school stages must enkindle or, as we say, warm up the future artists, instilling in them a respect for their work. I feel that future artists must be brought up in one theater or another from the very beginning, to absorb its style, its criteria, its artistic handwriting. It is only then that not just students but actors of a given specific collective will be developed, with a feeling of participation in its traditions and an understanding of its special problems and tasks. And it is precisely here that their Master plays an enormous role. The Master has daily contact with the actual work of the theater.

Zavadskiy once said it very well: A teacher is not someone who teaches you, but someone you study under....

It isn't necessary to hurriedly admit to the ranks of professionals everyone who is dying to be connected to the arts. Examples of such haste are not just found in the theater--one has only to look at the plentiful but, alas, artistically barren overgrowths of vocal and instrumental ensembles. In art, quantity seldom is transformed into quality.

Sometimes we, too, are growing profusely--take my theater, where at the time of my debut considerably less people than now were working. Raising young actors in the theater--at the rate that is actually needed--would force the artistic managers to look after their welfare with a great deal of responsibility, care and love. The artist will have his home and he will know it as it really is.

I often see jaded, turned-off children with a "theater and film actors" diploma. Usually they are "all-around players": free and uninhibited on the stage, pliable, musical, light and mobile. Aleksey Dikiy, when it was mentioned to him that a certain actor moved very well, once said: "Yes, and an engine moves well too!" In the theater, however, movement is an important, high-priority item. One can be reminded endlessly of the need for constant intellectual work on the part of the actor-artist. But, in fact, it doesn't happen this way. He goes to a factory, for example, sees something and performs it. This is a constant cumulative process, a self-cultivation of special "cells" for absorbing life.

Stanislavskiy started from the assumption that to affect the listener, to touch his emotions, an idea must certainly go from the stage out into the auditorium. And certainly the important question is what drives a man to play, to put on masks, to live the lives of other people, to give vent to untapped strengths--an alliance of actors and audience in a single creative will, in a dialogue about the present day. This is perhaps why Muscovites once called the Malyi [Theater] the second university. A feeling of awe toward the theater should be the only norm. And the rising theatrical generation should be all the more alert to occasional disrespect for the profession and to a mercenary attitude toward the theater that is encountered. Many would

probably agree with me that concentration on art is not enough for all of us, that sometimes a certain overall weakness, a nonproductive weariness intervenes.

Theatrical ethics are a pledge of a productive life by the actors' group, their creative atmosphere. The high principle of genuine service to the stage should be the underlying principle in all spheres of the inner life of the troupe.

Discussions concerning the struggle for theatrical superiority between actor and director seem unnecessary to me. When there is no authority, the question about "superiority" flares up where it never existed before. When there is authority, and the theater is running confidently, positively, at full strength, there simply isn't time to argue about it. Certainly the true leader is the man who knows more than the rest, who knows how to be convincing and to organize, who sees the common goal that the play's creative artists are working toward and understands the path that he is leading the others along. Authority is not won in the lobbies, but in practice--if you wish, this is primarily authority won in battle. Such a man is believed and followed. Time has seemingly not changed the notion of a theatrical leader very much. And the 20th century has even created an organic word for it--director.

I am not a proponent of a theater where the actor stages plays "by himself." But I do advocate a theater in which the director develops from an actor. The current master directors always "gemmed" from our profession. As in every managerial position, a producer needs definite human experience, and it is always acquired.

With hands over our hearts we ask ourselves: Does a secondary school graduate become a leader of industry right away? Then where do these premature high hopes come from in students who rush to learn how "to direct" after secondary school? Certainly personal and professional maturity do not always occur simultaneously. Moreover, each generation has its own maturity range. Our attention should probably be directed elsewhere--as to why formation of a current generation of directors is far behind, or what is hindering their maturation?

Without a solution to the problem of the director-leader, the theatrical ideologist with a clear artistic program, resolution of other important questions is impossible. It is only a forward-thinking master like this who can raise a galaxy of virtuoso artists from the gifted actors that are undoubtedly among us, like the ones who sparkled on the stage of the Khudozhestveniy, Maliy, and other theaters when I was young. And the question here is not the formal direction of the search, but of its depth and richness of content, of human and artistic significance for contemporaries. If these qualities are available, the director will be able to create a staff for his own repertoire resources--a literary division. And not until then does dramatic composition make its appearance, born in close alliance with the theater.

The director-leader, regardless of what he is called--chief or artistic manager--will be able to use his artistic and ethical program to thoughtfully and

far-sightedly organize searches of the entire body of people sharing his views, and to give high priority to these searches. The theater will acquire that artistic integrity and focus that it doesn't always have nearly enough of now.

It's true that there is another variant that also occurs--when no one cares. And they run neither hot nor cold, regardless of whom they are with. This is why so-called mass production or leveling occurs. Identical actors, routine directors of unknown origin who are faceless, and shows that are all alike.

Is it an accident that the attention of our theatrical critics is more and more often focused on actors and directors whose work has already become a part of history? Could it be that our criticism has become worse? No, on the contrary, there are many talented, multi-faceted educated people with a keen perception of the dramatic art currently writing about the stage. A critic by vocation cannot not describe the play that has emotionally affected and struck him. But interesting work inspired by today's theater is becoming more and more rare. It is no accident that Vl. I. Nemirovich-Danchenko wrote that the growth in the level of criticism is directly proportional to the level of dramatic composition.

Time flies. The theater and actors do not remain the same, they change, resolving new problems. But, as before, there must be high criteria applied to our art; as before, there must be a high measure of personal responsibility on the part of everyone who is connected in one way or another with the progress of the theater. Only then will there be individual, unique actors; directors will forge ahead, daring to create their own art unlike any other, different groups will work together with their own efforts, their own voice. And the structure--a new one every time--will be headed by its own Master.

1/262

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REGIONAL

INCREASING EDUCATIONAL LEVELS IN UZBEK PARTY APPARAT

Tashkent OESHCHESTVENNYE NAUKI V UZBEKISTANE in Russian No 6, Jun 82 pp 20-24

[Article by M. Mustafayev and U. Asatov: "Improvement of the Qualitative Makeup of Supervisory Party Cadres of Uzbekistan in the Postwar Period (1946-1959)"]

[Text] V.I. Lenin repeatedly emphasized the decisive importance of cadres in party and state guidance and clearly defined the principles of their selection and placement, training and education. "Not a single class in history ever achieved power," V.I. Lenin indicated, "where it did not move forward its political leaders and their leading representatives that were capable of organizing a movement and guiding it."¹

Leninist principles are at the base of the party's cadre policy, the importance of which is emphasized with new force in the decisions of the 26th CPSU Congress.

The party organizations of all the republics, including Uzbekistan, have done and continue to do much work relating to the selection, training, education and placement of supervisory cadres. This is graphically shown in particular by the activities of the Communist Party of Uzbekistan in this field during the postwar period (1946-1959), that is, in the years of struggle for the full and definitive accomplishment of the building of socialism in our country.

The very complex tasks of building a society of developed socialism required first of all further strengthening of primary party organizations. The network of party organizations in our republic expanded significantly in the period under examination. Thus in 1945 there were here 4,138 primary party organizations² and in 1958--7,420.³

The Communist Party of Uzbekistan paid special attention to the selection, training and education of secretaries of primary party organizations. Thus in 1945, among secretaries of primary party organizations 295 had higher education, 939--secondary and 2,904--primary.⁴ As of 1 January 1959 among the secretaries of primary party organizations, 1,414 had higher education, 962 had incomplete higher education, 2,677--secondary, 1,825--incomplete secondary and 684--primary education.⁵

As we see, whereas in 1945 secretaries of primary party organizations for the most part had primary education, in 1959 most of them had higher, incomplete higher or secondary education.

The central figure of the party apparatus is the instructor of the party committee. The effectiveness of the work of the party committee is largely determined by the staff of instructors, their maturity and degree of political and work training. These questions have also been at the center of attention of the Communist Party of Uzbekistan. Whereas as of 1 January 1951, a total of 85 persons worked as instructors and senior organizers of the Central Committee of the Communist Party (of Bolsheviks) of Uzbekistan, of which 29 have higher education, 20--incomplete higher, 15--secondary, 7--incomplete secondary and 2--elementary education,⁶ as of 1 January 1959 a total of 228 persons worked as instructors of the Central Committee and obkoms of the Communist Party of Uzbekistan. Of these 108 had higher education, 40--incomplete higher education and 56--secondary education. Ten persons worked as senior organizers of the Central Committee of the Communist Party of Uzbekistan; of these 6 had higher education, 2--secondary education and 1--incomplete secondary education.⁷ A part of the instructors, this time with VUZ diplomas, continued to study at correspondence higher educational institutions, including at Higher Party School attached to the CPSU Central Committee.

The Central Committee of the Communist Party of Uzbekistan determinedly promoted to leadership of party organs politically mature, well-trained personnel, capable organizers of the masses. As a result, the qualitative makeup of secretaries of raykoms, gorkoms and obkoms constantly improved (Table 1, in percent).

Table 1*

Makeup of Obkom, Gorkom, Raykom Secretaries	1940	1953	1958
With higher education	5.8	20.0	35.8
With incomplete higher education	29.4	70.7	61.4
With elementary or secondary education	64.8	9.3	2.8

* UZBEKISTON KOMMUNISTI, Tashkent, No 8, 1958, p 15.

Of 42 party-obkom secretaries in 1948, only 17 persons had higher education (of these 9 worked as secretaries for propaganda), while 60 percent had secondary, incomplete secondary or elementary education.⁸ In 1959, of 46 party-obkom secretaries, 39 had higher, 2--incomplete higher and 4--secondary education.⁹

In 1948, of the 75 persons heading departments of the Central Committee and obkoms, 28 persons only had higher education, while 47 (63 percent) had secondary or elementary education.¹⁰ In 1959, only 11 persons worked as chiefs of departments of party organs of the Central Committee and obkoms of the Communist Party of Uzbekistan; of these 6 had higher, 3--incomplete higher and 2--secondary education.¹¹

Republic party organizations have adopted a number of measures also for strengthening cadres at the rayon level, especially in agriculture. After the September (1953) Plenum of the CPSU Central Committee, 320 persons from the republic and oblast aktiv were sent to work in rural rayons. They included 99 first and second secretaries of party raykoms and 85 secretaries of party raykoms for MTS zones.¹² This made it possible to improve the quality makeup of rural supervisory cadres.

An important place in the system of training and retraining of supervisory cadres belongs to party educational institutions. But serious omissions were to be found in this sector after the war. And provision of students for party schools was handled unsatisfactorily; significant defects were permitted to happen in the organization of the teaching process; the retraining of supervisory cadres was poorly organized; an acute deficiency in theoretical cadres of the party was felt.

In this connection, the Central Committee of the All-Union Communist Party (of Bolsheviks) on 2 August 1946 issued a special decree "On Training and Retraining of Supervisory Party and Soviet Personnel."¹³

Conforming to the decisions of the Central Committee of the All-Union Communist Party (of Bolsheviks), measures were widely implemented in Uzbekistan, as was emphasized in the report of the Central Committee of the Communist Party (of Bolsheviks) of Uzbekistan to the 10th Congress of the Communist Party of Uzbekistan (March 1949) on training of supervisory cadres at party schools and courses. During 1946-1949, 67 supervisory personnel of the party-soviet apparatus of the republic underwent training at Higher Party School and courses under the Central Committee of the All-Union Communist Party (of Bolsheviks), 745 persons completed the Republic Party School and courses in it. At the Academy of Social Sciences, Higher Party School and courses in it, in 1949 alone 42 persons, including 17 first secretaries of party obkoms and chairmen of oblispolkoms, and 496 persons studied at the Republic Party School and courses attached to it; among them were 198 secretaries of raykoms and chairmen of rayispolkoms. Another 240 persons took correspondence training at party schools.¹⁴

In the course of the four years following the 10th Congress of the Communist Party (of Bolsheviks) of Uzbekistan, about 3,000 supervisory personnel completed Higher Party School attached to the CPSU Central Committee and the 2-year Republic Party School and courses under them.¹⁵ During 1954-1958, republic party schools graduated 558 persons, consisting mostly of party personnel. At the Academy of Social Sciences, Higher Party School attached to the CPSU Central Committee and courses under them, 205 supervisory personnel underwent training during these years.¹⁶ For this period as a whole, 70-80 percent of the personnel of oblast, city and rayon party committees completed party educational institutions.

In party-cadre training during the postwar years, a major role was played by the correspondence form of party education. For example, in 1958 more than 450 republic supervisory personnel studied by correspondence at Higher Party

School attached to the CPSU Central Committee.¹⁷ Ninety-two persons just from the party aktiv of Tashkent Oblast studied in 1959 by way of correspondence at Higher Party School attached to the CPSU Central Committee.¹⁸

Of 40 secretaries of party gorkoms and raykoms and chairmen of rayispolkoms in Surkhan-Darya Oblast, 32 have completed party school. In 1952 alone, 70 supervisory personnel of the oblast studied at Higher Party School.¹⁹ In 10 years, about 3,000 party, soviet and komsomol personnel completed various party educational institutions and in 1957 something like 525 persons studied there.²⁰

Tashkent Higher Party School has played an active role in the training and retraining of supervisory cadres. As pointed out in the decisions of the 14th plenum of the Central Committee of the Communist Party of Uzbekistan (September 1959), in the course of 5 years, 945 party, soviet, komsomol and newspaper personnel were graduated from it.²¹

One of the chief forms of study for supervisory cadres was the courses at the Republic Two-Year Party School; moreover, the period of their study was increased from 6 to 9 months in 1948.

During 1947-1954, 317 personnel of the party Central Committee and obkoms, secretaries, chief of departments, instructors of party gorkoms and raykoms, political personnel, secretaries of large primary party organizations, senior officials of oblast and city executive committees of soviets of workers' deputies and secretaries of komsomol city and rayon committees underwent retraining by means of courses in Uzbekistan.²²

Rayon party schools have occupied a definite place in the training and raising of the ideological-theoretical level of cadres. In the decree "On the State and Measures of Improvement of Mass Political and Ideological Work in the Tatar Party Organization" adopted in 1944, the Central Committee of the All-Union Communist Party (of Bolsheviks) recommended the organization of evening party schools for party and soviet personnel of rayon centers and secretaries of primary party and komsomol organizations. These schools were given the task of helping the rayon aktiv to study the "Short Course of History of the All-Union Communist Party (of Bolsheviks)," to add to their knowledge in the field of party and soviet construction and also to become familiar with the economic and political map of the world.²³

The party organizations of Uzbekistan, guided by directives of the Central Committee of the All-Union Communist Party (of Bolsheviks), also set up a network of evening party schools for the aktiv in cities, rayon centers and at many large enterprises. The 10th Congress of the Communist Party (of Bolsheviks) of Uzbekistan pointed out that there were 203 rayon party schools in operation where about 7,000 communists studied.²⁴

As far back as 1946, for example, party schools were to be found in each rayon of Fergana Oblast; a total of 26 party schools were in operation where 846 persons studied.²⁵ Bukhara Oblast in 1949 had 15 evening city and rayon schools with 592 communists.²⁶ In Namangan Oblast, 176 persons studied at 9 rayon party schools, while the city party school graduated 150 students who had fully mastered the teaching program.

Study at these schools provided the party aktiv with needed training for the further, deeper mastery of Marxism-Leninism theory. Investigation of questions of party and soviet work, the best working methods of party organizations and soviet organs helped students at the schools in their day-to-day practical work.

Party organs attentively followed the arrangement of training of supervisory cadres and the course and results of their study.

V.I. Lenin back in the first years of the Soviet power pointed out: "In order to supervise, it is necessary to know and in order to know it is necessary to study and to study determinedly and patiently... In order to manage, it is necessary to be competent, to know all the conditions of production fully and to the finest detail, it is necessary to know the technology of this production at its present height and it is necessary to possess a certain scientific education...."²⁷

In following Lenin's behests, the Communist Party of Uzbekistan has paid special attention to the strengthening of party organs with specialists. Thus in 1952, of 87 instructors and senior organizers of the Central Committee of the Communist Party (of Bolsheviks) of Uzbekistan, economic specialists numbered 26; party political education had 10; of 247 instructors of party obkoms, specialists numbered 27 and with party-political education--58 persons; among 19 secretaries of party obkoms, 7 were specialists and with party political education--5; of 138 secretaries of rural raykoms, 14 were specialists and with party political education--50 persons.²⁸ In 1959, among 228 instructors of the Central Committee and party obkoms, 86 were specialists, among 25 first secretaries of party gorkoms and city raykoms, the number was 16 and among 147 first secretaries of rural raykoms, the number was 61.²⁹

The practice of selection, placement and education of supervisory cadres inevitably presupposes assurance of continuity and a proper combination of old and young cadres. Questions of carrying out of Lenin's principles of continuity of cadres were repeatedly discussed at party congresses and plenums and were reflected in their decisions and other documents of the party.

The party organizations of Uzbekistan have devoted much attention to the promotion of young and a tactful attitude toward cadres. For example, in 1959 among secretaries of obkoms of the Communist Party of Uzbekistan, 23 persons were 45-60 years of age, among first secretaries of party gorkoms and city raykoms, the number was 4 and among first secretaries of party rural raykoms, the number was 52 persons.³⁰ They have done a great deal for the development of Uzbekistan's economy and culture and enjoyed deserved respect and prestige.

V.I. Lenin criticized those who, while complaining of a shortage of cadres, failed to promote young personnel. He recommended: "It would be better for such an organizer to take his leave and to clean out a place for young forces whose energy would replace with interest the usual learned routine."³¹

The Central Committee of the Communist Party of Uzbekistan has given special attention to promotion of young cadres to responsible party-soviet and other

supervisory work. In 1951, for example, among instructors and senior organizers of the Central Committee of the Communist Party (of Bolsheviks) of Uzbekistan, 17 persons were under 30 years of age and 15 were 30-35 years of age; the average age of chiefs of departments of party obkoms was 38; 67 instructors of party obkoms were under 30 years of age and 42 were 31-35 years of age.³²

Many such examples could be cited.

All this is evidence of the tremendous attention paid by republic party organizations to questions of training and education of supervisory cadres.

Under present conditions, the urgency of this problem has grown still more, which has again and again been pointed out by General Secretary of the CPSU Central Committee, Chairman of the Presidium of the USSR Supreme Soviet L.I. Brezhnev at the time of his visit to Tashkent (March 1982) and in a speech at the May (1982) Plenum of the CPSU Central Committee.

Guided by these directives, the Communist Party of Uzbekistan is continuously improving its work with cadres, especially supervisory personnel on whom the successful solution of current tasks of the further development of the society of mature socialism on the road to communism largely depends.

FOOTNOTES

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5. Ibidem, list 189, document 582, sheet 2.
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7. Ibidem, document 77, sheets 73, 85.
8. Ibidem, list 24, document 4, sheet 159.
9. Ibidem, list 271, document 77, sheet 1.
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28. PA UzFIML, op cit, folio 58, list 271, document 18, sheets 8, 16, 19, 38.
29. Ibidem, document 77, sheets 73, 89, 122.
30. Ibidem, folio 58, list 271, document 77, sheets 1, 89, 122.
31. Lenin, V.I., "Poln. sobr. soch.", op cit, Vol 9, p 306.
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REGIONAL

BROADER SOCIAL ROLE FOR WOMEN IN DAGESTANI SOCIETY OUTLINED

Moscow NAUKA I RELIGIYA in Russian No 7, Jul 82 pp 13-15

[Article by V. Kolesnikova, special correspondent of journal NAUKA I RELIGIYA: "Our Khamis"]

[Text] This is what they call this short, always proper woman with her smoothly combed hair in the Dagestani village of Usisha where she taught for almost a quarter of a century--"nishchala Khamis"--our Khamis. That is what she is called today throughout the entire republic--two years ago she was entrusted with the high position of secretary of the Presidium of Dagestan ASSR Supreme Soviet....

Khamis Abdusalamovna Kaziyeva appears to be very strict except for her kind look and open friendly smile. She is one of those persons that from the first minutes of meeting her you know: "Here is a good person," and this first impression does not change through the years.

Her biography could be considered ordinary--she has the same characteristics that are found in persons of the same age, in those who are now past 50. Perhaps, but she was born in a remote mountain village, where prior to the Soviet power people lived in poverty and prior to its existence there was nothing for anyone to do, where it never happened that someone's daughter learned to read and write to the extent of teaching others. But she was fortunate enough to be born at a time when the more far-sighted people were already sending their daughters to study. Among them was her father, Abdusalam Kaziyeu. This unassuming man fought in the ranks of Red partisans for the Soviet power in Dagestan. He passionately wanted for all his seven daughters to learn reading and writing. And they did learn.

But the new did not win out easily in the consciousness of the people and even in the summer of 1947 when Khamis was graduated from the pedagogic school in Terbent, it was considered unusual to let a daughter leave home. Khamis was not sure that her parents would permit her to go to study at the Dagestan Women's Teachers' Institute. But the father agreed immediately.

"This is a good thing, daughter," he said, "go."

...The institute's rector, Izmrud Gadzhiyevna Gubakhanova, graciously greeted the neophyte and according to custom chatted with her. She knew that for many this was not an easy thing to do--to come to study and that the girls needed sympathy, a kind word, advice.

"In which faculty would you like to study?"

"I want to know the Russian language well."

"Do you know it at least a little?!"

The rector wanted to dissuade the girl, knowing that it would be difficult for her, but she saw in her glance a firm decision and sensed the strength of her spirit.

"Fine, we accept you, study."

Khamis studied with exhilaration. "Capable," some said of her. "Hard working," others said. And both were right. Khamis was loved for her kindness, for her sensitivity and tactfulness, for the fact that she was fair.

Eight years after she had left her father's house, the road of life brought her back to her native village of Usisha. Here she remained for a quarter of a century. At first she taught, then after several years she was made director of Usisha Secondary School. She had to overcome many difficulties: her parents, for example, were opposed to children, especially girls, continuing their studies after the 8th-year class.

"She is able to read, write and add, what more does she need," they reasoned in such cases.

What does one do here? Khamis by herself would hardly have been able to deal with this properly, but she had excellent helpers--persons, as they say, whom fate had sent, many of whom she herself had brought up and educated.

Khamis Abdusalamovna always recalls these people with warmth and gratitude: Isapadzhi Magomedov, her former pupil, subsequently a Pioneer leader and a komсомol secretary, teacher Abdulgamid Gadzhiyev, Daudgadzhi Suleymanov--also a komсомol leader, Secretary of the party organization G.D. Gaziyeu, Russian language instructor M.S. Gadzhiyev. While passing on to them her experience, she herself learned from them, for a real teacher is a perpetual student.

She arranged parents' meetings, invited parents together with their children, worked at persuading them and then entreated:

"Your girl is very capable. She wants to be a livestock specialist. Help her--we shall all be proud of her."

Most of all, it was necessary to persuade believing parents. The years passed, her words were fulfilled, and the parents proudly bore themselves when their children were praised--now physicians, livestock specialists, sovkhos workers of different specialties in Usisha.

Khamis Kazyev together with her colleagues also fought a real battle for a new way of life in the village. Here it was necessary to act through the women and, of course, through the girls--future housewives and mothers. It was namely they that had to learn a new mode of life. Where? How? Khamis Abdusalomovna organized a young women's club in Usisha.

How to furnish rooms in a house conveniently and comfortably, how to prepare dinner in a more tasty way, how to utilize electric appliances, how a young woman should dress and how, as a grown woman, she should bring up her children--all these questions of living and moral upbringing they tried to discuss graphically at the club: lectures and talks were accompanied by the showing of films, after which practical classes were held. Khamis Kazyeva was able to 'entice' into the village the best specialists of the republic--physicians, chefs, historians, psychologists, art critics, sociologists, and they conducted meetings at the club. On the example of Usisha clubs were established in other villages and rayons of the republic. Today these clubs are called cultural universities. The club created in Usisha by Kh.A. Kazyeva was also transformed into a university, and she became its first rector.

Some problems that were once dealt with by the club have already become a part of history, others still remain unsolved. At first only a few people attended studies at the club, but soon almost all the village's inhabitants wanted to attend the measures organized here; its hosts were always glad to have guests. The range of those studies and meetings expanded, for which reason such clubs outgrew themselves and were transformed into village cultural universities.

Khamis, in educating the girls, understood that one of the chief directions of this work had to be their atheistic education--most of them were growing in families where religious traditions were still strong. The girls, eagerly taking part in various talks, became silent when the question of religion came up and some said: "The Koran is a holy book, it must not be disproved." Then the club's council, which consisted of nine women--a teacher, physicians and members of the village's council of elders, included in the program studies involving a series of lectures on religion, on the Koran and its interpretation, stories of religions in the past and of modern beliefs and on the role of religion in the history of peoples. It is interesting that these lectures started to be attended by believers. Many of them received such information for the first time. Many questions were brought up at the lectures; the conviction of the speakers and a respectful attitude toward their convictions as well as a readiness to explain the ununderstandable changed their attitude toward people who did not profess Islam and toward atheists.

And in the school work of Khamis Kazyeva, overcoming of religious survivals and the inculcation in children of a correct attitude toward religion constituted one of the basic directions. She invited to the school psychologists, physicians, sociologists for talks both with pupils and with their parents. What harm would it be, for example, for her to show the damage done to a girl through early marriages sanctioned by Islam. Several years passed by before this custom disappeared.

Together with the village atheists, Kh.A. Kaziyeva did much to eliminate from the mode of life obsolete customs contradicting our way of life.

"According to custom, marriage ceremonies took 10 days or even longer," Khamis Abdusalamovna said. "In a rural locality, the people have numerous relations, both close and distant. And during the marriage celebration days in Usisha, as well as in other of the rayon's villages, many did not go to work, while school classes were half empty. Is it possible to tolerate this? Of course, we explained, cajoled and sometimes played on their conscience. But then we decided to act in another way. We suggested that they be held for two days--Saturday and Sunday. At first the council of elders was mistrustful of this, but then the elders became convinced, and they supported us. By us, I mean the council of the cultural university. We prepared a good scenario where national customs were taken into consideration and modern ways were introduced. The wedding turned out to be gay and interesting, everybody liked it and many people wished the same for their children. Today it seems strange that it was possible to feast for ten days."

At the Usisha school, the atheistic school put out a wall newspaper FROM DARKNESS TO LIGHT under the supervision of the director. Each week the atheistic page could be heard in a broadcast over the school radio. Khamis Abdusalamovna, as with adults discussed with the children seriously and in detail the texts of the broadcasts and the newspaper. Here it was necessary to keep in mind a delicate factor: in explaining to children the meaning of religion, one must not undermine their respect for believing parents and grand parents. Khamis never tired of explaining why formerly almost everybody was a believer, how religious prejudices became established and why they still exist in our time. In any case, believing families have never reproached her for the fact that she enlightens their children.

Atheistic evenings in school were held with the participation of children and the elders of the village. They described customs and the way of life in pre-revolutionary Dagestan, and for the young generation, these were living pictures, as it were, of the distant past of which they fortunately know only by way of hearsay. Khamis Abdusalamovna explained to children what has remained of the past and why. Educational and instructional work in Usisha is engaged in by the entire village intelligentsia, all the teachers of the school, physicians, agronomists and club, kindergarten and nursery personnel--all this was achieved by Khamis Kaziyeva. Many of the detachment of Usisha propagandists are graduates of her school.

In all the good things that were done in Usisha in the last two decades there is to be found a large share of her work. Here the plan of social development of the sovkhos, according to which there appeared in the village a maternity home, bakery and club, stores and a boarding school for girls and much else, would not have been carried out without her help. It sometimes happened that they quarreled with the management of Usishinskiy Sovkhoz, but they got what they wanted. Subsequently the management itself was grateful. Khamis did not strive for herself but for the common good.

"Recently," Kh.A. Kaziyeva recalls, "many, once difficult, problems have simply faded away. Whereas in the '50s to send a girl away to study was frequently almost a tragedy, today this is what happens: an indignant parent, or both of them together, appear and ask in a hurt tone of voice: 'Why is our girl not being sent to the institute? What's the problem?' This is a happy development. I am made glad by the fact that at present new features are appearing in almost all aspects of the life of the rural family. What ones? Participation in housekeeping by both daughter and son to an equal degree, trustful relations between mother and a grown-up daughter--formerly this was considered awkward. The woman in the family has acquired new rights. Many believers of the old generation have stopped foisting their faith on the young generation."

...It would be impossible to describe all the work and concerns of Khamis during her directorship in Usisha. An acknowledgment of her contributions as the director of the school, and as a deputy of the republic Supreme Soviet, and as a pedagogue, is to be found in the title of Hero of Socialist Labor. In Usisha, they were never surprised that she never separated family concerns from others. And both of her daughters well understood this. They were from childhood good helpers around the house and shared all her concerns. And Khamis Abdulsalamovna was a friend and advisor to them. Today Zubalzat has completed her studies at the history faculty of the university and Gidayat is studying at the medical institute.

March 1980 was a turning point in the life of Kh.A. Kaziyeva--she was elected secretary of the Presidium of the Dagestan ASSR Supreme Soviet.

"When this took place, Khamis Abdulsalamovna says, "everybody in Usisha was happy for me and congratulated me, but the following episode took place: the village elders discussed it with the rayon leadership: 'If we and all the inhabitants of the village were to write a petition and ask our Khamis to return?' I know that this sounds naive, but for me it was a priceless reward.... A part of my soul will always belong to the school, to my pupils, to my native village. I frequently visit Usisha, the school, and am as before in the course of all their affairs. And the villagers do not forget me. When they are in Makhashkala, they always come in to see me."

...It still seems strange to the people of Usisha that Khamis Kaziyeva is not in the village. But her pupils are still there--the teacher, the livestock specialists, the physicians, the agronomists and the veterinarians. They had learned from her the main thing--to work for their people, not to become complacent and to generously share with the people everything that there is.

(C) 1982: Zhurnal "Nauka i religiya", 1982

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NATIONALITIES EXPERT ON CENTRAL ASIAN ECONOMIC DEVELOPMENT

Moscow MOSCOW NEWS in English No 47, 28 Nov-5 Dec 82 p 12

[Interview with Talib Saidbayev by Bulat Zabiroy, date and place not given]

[Text]

An airplane made in Uzbekistan, a computer produced in Armenia, a machine tool with a digital programme control made in Kirghizia. People in our country have long since ceased marvelling at things like that. The concept of "a backward, outliving national area" is something obsolete in the Soviet Union of today.

What made such progress possible? Talib SAIDBAYEV, D. Sc. (Philosophy), an expert on the nationalities question, spoke at length about it to our correspondent citing mostly examples from Central Asia's experience.

During the first few years after the formation of the USSR, he said, the Central Asian Republics were industrially far behind the Russian Federation and the Ukraine—in fact more than 30 times behind. The gap in all other social and economic spheres was enormous, too.

LACK OF NATURAL RESOURCES IS NO OBSTACLE

Today he continued, all the 15 Union Republics are practically on a par as regards the educational level of their population, the per capita incomes, the health services, social security etc. But there still remains a certain disparity in the level of development of their productive forces.

How considerable is the disparity?

In industry the biggest gap is slightly more than twofold; in agriculture somewhat more substantial. But there is something worth noting: Kazakhstan, a backward area in the not so distant past, is now leading the Ukraine three times over in the level of agricultural development (this level is estimated on the strength of many indices, including the concentration of production and labour productivity, etc.).

What can this be attributed to?

Kazakhstan specializes in grain. As you are well aware, the virgin lands recently put to plough in that Republic are literally boundless and there are masses of farm machinery to work all those expanses. This means a minimum of labour expenditure per unit of produce. As a result, Kazakhstan's agriculture is 60- per cent more profitable than the countrywide average.

In other words, everything depends on a Republic's natural conditions?

No, by no means on them alone. Take Estonia, for instance. Although it is poor in natural resources, it comes first among the 15 Union Republics in the level of economic development.

The areas poor in natural resources can develop production

by using resources and semi-finished goods brought from elsewhere. Our experts maintain that the difference in natural conditions and other specifics is no obstacle to a maximum even distribution of various regions' economic development standards.

It is common knowledge that huge projects—powerful hydroelectric stations, chemical plants, etc.—are being built in the Central Asian Republics with funds allocated from the all-Union budget. Who benefits from such projects?

The country as a whole, and definitely the Republic where the project is built. It is precisely the construction of modern enterprises, powerful electric stations, and irrigation systems that helps close the economic gap between the various Republics. Projects of this kind meet Republican, national, international and countrywide interests.

A good example is provided by the Karakum Canal which is already 1,100 kilometres long. It is being built in order to irrigate farmlands and to supply water for today's and tomorrow's industry. The irrigated lands are mostly sown with fine-fibre cotton, needed by textile mills all over the Soviet Union. And yet, the canal is a special boon for Turkmenia.

It so happens that Turkmenia is lagging behind all other Union Republics in its level of

agricultural production. The shortage of water has essentially been the only reason. The further progress of the Republic was inconceivable without the Karakum Canal and the bountiful Amudarya water.

SUBSIDIES, PRIVILEGES, AND THE REPUBLICS' OWN RESOURCES

WIF you please talk a bit about how evening out Republics' economies was started?

It goes without saying that hard work and extraordinary exertion were required to fill in the gap in the economic development levels. To begin with, huge financial resources were needed which the young eastern Soviet Republics did not possess. Funds of that size could be procured most readily by centralized redistribution of the national income.

Thanks to such a purpose-oriented economic policy, the share of, say, Turkmenia's own revenue in its budget was just hardly over 10 per cent in the 20's.

But that's not all. For many years the population of the Central Asian and Transcaucasian Republics was exempt from agricultural and a number of other taxes.

The purchasing prices policy was also subordinated to the task of developing and evening out the economies of the outlying national areas. Higher purchasing prices were set, for instance, for the basic farm products of Central Asia and Transcaucasia: cotton, rice, tea and citrus fruits.

Naturally, such a redistribution of funds in favour of the formerly backward areas was done at the expense of the more developed regions of the federal state, above all, at the expense of Central Russia.

And to what extent were the national Republics' own potentials and internal resources used?

They were used to the utmost. To fully appreciate all those efforts, however, one must bear in mind the situation obtaining in our eastern areas at the time of the October Revolution. In Bukhara and Khorezm, for example, slavery was holding sway. Yes, the most genuine slavery: people were sold like

cattle and made to work like cattle. A master could maim or kill his slave with complete impunity.

A vast land had to be delivered from the fetters of medievalism as quickly as possible. It was racing against time.

Considering the situation, social transformations probably took precedence over industrial development.

No, any such notion is wrong. Social and economic transformations went hand in hand. In Uzbekistan, for example, dozens of enterprises were set as early as the first half of the 20's. According to the fundamental research work, the Nationalities Policy of the CPSU in Action (Tashkent, 1979), the capital investments made into Uzbekistan's industry were truly enormous for those times.

Allocations from the all-Union budget accounted for approximately 50 per cent of the investments. The remaining 50 per cent had to be procured by mobilizing internal resources to the utmost. Such investment policy was persistently pursued in the subsequent decades as well, making it possible to lay down a solid foundation for the further comprehensive economic development. As a result, thousands of new enterprises came into being.

What is the general situation today?

"At present one should speak of the quality and the technical facilities of the industrial enterprises rather than of their number," says Dzumukhamed Kunayev, First Secretary of the Central Committee of Kazakhstan's Communist Party. "Formerly, our Republic had no machine-building industry whatsoever; today it is one of our basic branches. And overall, our present-day territorial-production complexes could be a credit to any highly developed country, technically and economically."

The term "territorial-production complexes" may suggest to our foreign readers that each Union Republic in our country is an economically isolated unit.

This is not so, of course. The economy of the Soviet Union is not a simple sum total of the economies of the various Republics, but a single economic

organism. It evolved on the basis of the common aims and interests of all our nations and nationalities and is developing according to a single country-wide plan. It is such an economic organization that makes it possible to combine the resources and possibilities of all the Republics in the interests of an accelerated development of each of them.

OVERCOMING THE PSYCHOLOGICAL BARRIERS

And how do the national Republics solve the problem of specialists and skilled workers?

The social and class structure of our nations has greatly changed. In the late 30's only the Russian population was predominantly comprised of factory and office workers. In 1959, this could be said of the Russians, Latvians, Armenians, Estonians and Kazakhs, and in 1970, about all other nationalities in the Union Republics, except the Turkmen and Moldavians. By the time of the 1979 population census there were no exceptions at all.

Nevertheless, the problem of training skilled workers has not yet been completely solved in some of the Republics.

Tajikistan, for example, needs as many as 40 to 45 thousand highly skilled workers every year, but barely half that number are trained. Workers of 500 different trades are needed but in real fact training is given in only 120 trades.

The main reason is the Tajiks' mode of life, the fact that traditionally they are land tillers. Overcoming this psychological barrier calls for time, effort, and even ingenuity.

The latter was proved at the hydropower station project in Nurek. At the beginning, young Tajiks there showed no desire to operate the 27-ton BelAZ trucks. To solve the problem, the only Tajik who worked on such a machine was made an instructor at the local training centre. Before long he helped his compatriots overcome the psychological barrier. Today Tajik boys can be seen operating any kind of machines, and many of them have become masters in their trades.

An accelerated economic and social development also presupposes urbanization. The picture in this respect is anything but uniform.

To judge by the 1959, 1970, and 1979 census results, the share of the country's urban population went up from 48 to 56 and then to 63 per cent. In Tajikistan the figures were 21, 26 and 28; in Turkmenia — 25, 31 and 31.4; in Uzbekistan — 22, 25 and 30; in Kazakhstan — 24, 27 and 34.5; in Moldavia — 13, 20 and 30. It will be seen from these figures that the level of urbanization in the Central Asian Republics, in Kazakhstan and in Moldavia is as yet comparatively low.

DIFFERENT WAYS OF SOLVING PROBLEMS

What could stimulate the urbanization process in our Central Asian Republics?

Among other things, the social-psychological adaptation of villagers to urban conditions and the urban way of life should be facilitated in every way.

"Social adaptation"? What does it mean?

Sharaf Rashidov, First Secretary of the Central Committee of the Communist Party of Uzbekistan, believes that the inadequate migration of Uzbeks to towns can be explained — besides their love of land and the rural way of life — by the fact that today there is hardly any difference in Uzbekistan between the living standards in town and country. Another important factor, he says, is that a large family — and there are

hundreds of thousands of families with five and more children in the Republic — finds life in the countryside easier and more congenial. The auxiliary plots of land are an appreciable material support, and there is so much more space for the children to run about. Generally speaking, the standards of life of rural inhabitants are not lower than those of city dwellers: if anything, they are often higher.

The comparatively slow urbanization in the Central Asian Republics creates a contradictory and even paradoxical situation: the labour-consuming industries, such as the light and food industries, machine building, instrument-making and the like, are not developing fast enough because of the shortage of skilled workers, and in the meantime there is a surplus able-bodied population in the countryside.

What, do you think, could break this "vicious circle"?

As has already been said, much depends on migration to cities and to construction sites. This holds true not only of Uzbekistan, but of other Central Asian Republics as well. It is in place to quote here what Leonid Brezhnev said in his speech in Tashkent in March this year: "Everything must be done to encourage the young people of your Republic in their determination to be personally involved in the biggest construction projects of this century — the exploitation of the oil and gas resources of Tyumen and the construction of the Baikal-Amur Railroad."

There are also other ways of going about the problem, such as an accelerated development of various industrial enterprises in small towns and villages. It should be said that increasing attention is now being paid to this.

So the problem of bringing the economic levels of our Union Republics closer together is many-faceted. And just as many-faceted are the ways of solving it.

REGIONAL

BOURGEOIS IDEOLOGISTS ON RELIGION IN USSR DISCREDITED

Tallinn SOVETSKAYA ESTONIYA in Russian 21 Nov 82 p 2

[Article by M. Gol'denberg, candidate of philosophy: "A Lie in a Cover Pleasing to God"]

[Text] In the seminar of history there has not yet been seen in the relationships of dozens of nations and nationalities such an indivisible unity of interests and goals, will and action, such spiritual kinship, faith and mutual concern as are constantly manifested in the fraternal union of peoples of the USSR.

The Soviet Union's experience in the successful solution of the nationality question and in the construction of communism gives no rest to the opponents of socialism. The closer the 60th Anniversary of the formation of the USSR approaches, the more ferocious are the cries from the many-voiced chorus of bourgeois propaganda directed against the Soviet people's strengthening unity and their achievements.

Clerical "sovietologists" occupy by no means the last place in the slanderers' camp. Throwing prudence to the winds and based upon the vestiges of religion, they attempt to spread nationalistic thinking and thus break up the fraternal friendship of our nation's people.

In recent years practically all religious faiths have become the subjects of insinuations of foreign "pious" writings. For example, in the opinion of the influential London weekly, THE ECONOMIST, the Orthodox Church was always "...a stronghold of Russian nationalism." Well, if this assertion were applied to the prerevolutionary period there would be no special objections. But the problem is that the anti-soviets make far more wide ranging conclusions. Supposedly, even today Orthodoxy "to some degree completely suits the regime". Obviously, Soviet power is in mind.

The Spanish journal DESTINO added a second voice to the false note. If one listens to it, it turns out that the Soviet state "knowing" that behind the modern political structure of our society "hide Russian nationalistic feelings united with Orthodoxy" runs to them in order to achieve popular support.

The ideologists of clericalism categorically assert that the "heart's interest" of Soviet power feeds only upon the "Russian Orthodox nationalism" discovered by them and that it is irreconcilable to other "religious and nationalist" currents. An anthology "Marxism and Religion in Eastern Europe" has been published in the Netherlands which is the most anti-Soviet of all such works. In particular it states that the "regime's attacks" against the Catholic and Uniat Churches are explained not so much by atheistic campaigns, but by concern over the "anti-Russian nationalism of their flocks". Incidentally, the Uniat Church was abolished by its own clergy back in 1946, but in some places in the western Ukraine retains a small number of adherents.

Islam is "very promising" to bourgeois authors. For example, in one of her anti-Soviet books Helene Carrere d'Encausse says in the USSR Muslims, in her words, make up a closely knit religious community (Ummah) and are attracted towards some sort of "Universal Muslim Nation". The author divides the Soviet people into two categories: Non-Muslims and Muslims. The latter, in her opinion, are dedicated to the preservation of customs: The marriage of adolescent daughters, forced marriage, the purchase of brides (bride-money), the abduction of young girls, etc. The Muslims, Carrere d'Encausse writes gloatingly, in contrast to non-Muslims, do not consider these habits as vestiges of feudalism. What is more, they are "widely practiced" demonstrating a "deep attachment to them".

Judaism also does not escape attention. Jews in the USSR, lament the authors of an anthology "The Jewish World" published in London in 1979, suffer because their "religious community" and "national-political community" are not recognized by the authorities. The Paris periodical DOCUMENTATION FRANCOIS "supplements" its English fellow thinkers, and adds to all this the statement: "The assimilation of the Jews is one of the Kremlin's goals".

All these dishonest distortions betray those who are possessed by a single-minded urge to drive wedges between the USSR's peoples, and to put them against one another not so much along religious lines (this is above all a cover) but along national lines.

However, the content of our ideological opponents' "arguments" can be discerned. They assert that the Soviet authorities have a "sympathy" for Orthodoxy, a reliable instrument of the "regime", utilized for "unifying the people". Two questions immediately arise. The first is: In what way can one unite Orthodoxy and its believers with those who do not accept it, above all atheists, who make up the overwhelming majority of the Soviet people, and, in addition, people of other faiths. The second question is: What sense does it make for the "regime" to blunt an instrument which serves it "so reliably"? After all, among us the Orthodox are subjected to thorough and fundamental criticism, just like the other faiths. Incidentally, the same foreign publications are constantly "exposing" our atheist propaganda in its "attacks" against Orthodoxy.

What is to be believed? Is Orthodoxy in the USSR "smothered", as foreign disinformers write, or are the authorities using it for "their own ends", as these same people assert? Of course, neither of these mutually exclusive conjectures can withstand criticism, for the truth of one excludes that of the other. Among Marxist-Leninists there are no favorite religious beliefs; there is no state religion in the Soviet Union. Therefore, the Orthodox Church and its adherents do not enjoy any kind of privileges.

In those cases where, for example "widespread anti-Russian nationalism" is attributed to Catholics living in Lithuania, this is not simply a gross ideological diversion, but also a heavy slander against the believers. While among Catholics, as any other religious faith, one encounters clerical extremists, who are no strangers to nationalist narrow mindedness, they are a tiny minority. To apply their attitude to the entire flock, as is done by our ideological enemies, is to stoop below the level of elementary decency.

Bourgeois ideologists consider non-Christian faiths as especially "promising" for anti-Soviet propaganda. Their vain attempts are directed towards generating in the environment of, say, the followers of Islam, a feeling of alienation from the "Christian" peoples, above all the Russians.

"General Muslim unity" in combination with an illusory "World Muslim Nation" acquire, in the interpretation of anti-Soviets, a precise and global class function. Suggest to the Uzbek kolkhoznik, or Tatar worker (even if they have long broken with Islam, or have never been adherents) that Russians, Letts, and Georgians are "strangers", however, reactionaries from Pakistan, and various kings and emirs are friends.

The previously exposed attempt of the experienced "sovietologist", Helene Carrere d'Encausse, professor at a political science institute in Paris to compose an ode in praise of the dissemination of feudal vestiges is convincing evidence of the deep degradation of bourgeois social science and of the lack of fastidiousness in propaganda methods characteristic of our ideological opponents.

It is far nothing that the false mourners of the bourgeois West shed tears over believers of Jewish nationality. First of all, the believers among the Jews are an insignificant minority. There is therefore no basis for considering all Jewish working people as a "religious community". Secondly, it is naive and false to attribute to Jews who are citizens of the Soviet state some sort of special "national-political community". There is no such thing in our land. It is sufficient to glance at the USSR Constitution to see that Jews, just like USSR citizens of other nationalities, are an integral part of our historically new community of peoples -- the Soviet people.

As far as the assimilation of the Jews is concerned, it is objective and normal and is observed outside of our nation. Even the Zionist press writes that of the 5 million Jews living in the United States in "a pure form" by the beginning of the next century only 4 million will retain their "pure form". It is interesting that the White House is not blamed for this, while the Zionists are up in arms against the Kremlin for objective assimilation processes taking place also in the USSR against the will and desire of people.

At the same time, the main goals of clericals of different flags coincide. On the one hand they are striving to unite the religious organizations active in our land into a joint "resistance to atheism". On the other hand, they are attempting to put them against each other so that, repelled by old interreligious hatreds, splits will arise between our nations and nationalities and each of our peoples will beat itself against the walls of its "national-religious enclosure".

Finally, the clerical disruptive actions have one main thing in common: Their complete lack of any promise. The fraternal union of our nation's people will not be dissolved. The CPSU Central Committee on the 60th Anniversary of the formation of the USSR states: "On the basis of their own experience, the peoples of the Soviet Union are convinced that solidarity in a single union multiplies their strength and accelerates socio-economic development... In the joint struggle for a new just world there has arisen a great fraternity of working people, a feeling of a unified family, an indestructible Leninist friendship of peoples has taken shape -- an inexhaustible source for the masses' creativity."

Against this insurmountable barrier have broken, and will continue to break any attempts of our enemies that are directed towards the break-up of the unity of the Soviet people. Also, every lie, even one wrapped up in a cover "pleasing to god", will be exposed.

11,574

CSO: 1800/392

REGIONAL

SHORTCOMINGS IN UKRAINE METALLURGY PLANTS VIEWED

Moscow PRAVDA in Russian 4 Jan 82 p 2

[Article by V. Zinov'yev, hero of socialist labor and senior furnaceman at the Donetsk metallurgical plant imeni V.I. Lenin, I. Papatsenko, foundryman in an open-hearth furnace shop, and G. Musenko, mill operator in a shaped-rolling shop and deputy of the Ukrainian SSR Supreme Soviet: "The Fate of the Plan Is in Our Hands"]

[Text] We have at our disposal large reserves in the national economy. They are well known: the acceleration of scientific and technical progress, the extensive and rapid introduction of the achievements of science and technology and leading experience into production. All of this is inconceivable without the creative initiative of the labor collectives, strict order in production and the strengthening of discipline and organization.

With the publication of a letter from metallurgical workers in Donetsk, PRAVDA is inaugurating a new column--"To Strengthen Order in Production." We invite our readers to participate in the discussions on this subject.

The Donetsk metallurgical plant is coping successfully with the plan. We recognize the competition winners and award them diplomas and challenge banners. It would seem that this should be enough. However, we are most alarmed by the lagging of a number of plants in ferrous metallurgy.

We have adopted the words of censure spoken at the CPSU Central Committee November (1982) Plenum and addressed to the sectors as a call to reexamine our own attitude in this matter, bring the necessary order to each section, and improve the utilization of metallurgical equipment.

It was impossible to read without alarm the open letter to our minister I.P. Kazanets from workers of the construction industry in Sverdlovsk Oblast, entitled "We Are Waiting for Metal," published recently in PRAVDA. Chronic disruptions in supplies of metal have led to breakdowns in the labor rhythm at their enterprises, and as a result, to disruption at many of the most important construction projects of the 11th Five-Year Plan And this, unfortunately,

is not an isolated event. During the first 2 years of the five-year plan the national economy has experienced a shortfall of several million tons of rolled metal!

This year our plant is to make thousands of extra tons of rolled metal. And not simple, heavy billets but those kinds of rolled products that the consumers expect. We think that metallurgical workers at other plants in the Donbass and the Urals, in Siberia and in the Pridneprov'ye territory, in Lipetsk and Cherepovets--everywhere--can and should make better use of their reserves than at present.

It must be directly stated: in some places they have ceased to hold dear working honor and the work ethic. Hence the shirking, the lax attitude toward assignments, and the disorder in production. We learned with indignation of the report from the PRAVDA worker-correspondent that at the "Krivorozhstal'" some kind of stupid bungling had "by mistake" switched off the electric power for the largest blast furnace. Because of the downtime of this gigantic unit the state lost 10,000 tons of cast iron!

It is offensive to have to write about this today. At all stages of the building of socialism metallurgical workers have marched ahead and fulfilled with honor their stepped-up plans. During the 1st Five-Year Plan, without any kinds of mechanisms, the construction workers built blast furnaces and shops and even entire plants in only months. And now you cannot count all the machines on a construction site and it takes 2 years to build a blast furnace.

We remember how, following the example of the legendary Makar Mazay, the metallurgical workers forced the blast furnaces and open-hearth furnaces to operate at the limits. During the Great Patriotic War the feats of the metallurgical workers could truly be compared with those of the troops at the front. And always the honor and authority of the metallurgical workers were to be envied.

What, then, has happened?

Sometimes the answer to this question is that equipment is obsolete and worn-out. Of course, many sets of equipment really do need renewal. But every year the most up-to-date blast furnaces, converters and rolling mills are being commissioned. And consider this: how long does it take to bring equipment up to its design capacity? We find that the periods for the assimilation of new sets of equipment are inadmissibly extended over many years. We can no longer reconcile ourselves to this. And then the metallurgical workers themselves must update working places more rapidly. Take for example our plant. It celebrated its centennial long ago. There was a time when it was assigned to the list of unpromising plants: the shops, they said, were old, capacities had fallen off. However, during the last 5 years we have considerably increased total output. Reconstruction helped most in this.

We started the reconstruction with the forging shop. A modern production facility was soon set up at the site of the old one (still steam-powered).

A rolled-product repair shop, a highly productive blowing room and a number of auxiliary facilities were also built. And operations continued without equipment downtime. Without halting steel smelting, the buildings of the open-hearth shop were refurbished and the design of the furnace itself was improved. As a result, the open-hearth workers sharply increased steel output.

More than a dozen automated control systems for technologic processes are already in operation in the blast furnace shop. Automated equipment also came to the aid of the steelmakers. The instruments help in making rapid determinations of the composition of smelted metal. An automated control system is operating successfully in the internal plant railroad lines. All this has made it possible to release hundreds of men from heavy labor.

Similar work is being carried out at many other plants. However, they are not hurrying everywhere. And expenditures are not always commensurate with final results. There are instances where money is spent but the new construction in essence has added nothing to output. For example, they construct a rolling mill at a particular plant but there is no way of loading it to capacity. They have to build a steel-smelting shop, but there is no pig iron to feed it.

Here in the republic the gap between design capacities and actual efficiency for the same blast furnaces is constantly increasing. The solution is not to build blast furnaces but to provide better backup for units already in operation. Only it is simpler to insure an imaginary increase in pig iron smelting by setting up another unit. And in the report it looks even better: get another giant blast furnace. And yet it has been known for a long time that costs on reconstruction and modernization are recouped three times as rapidly as in new construction.

At many plants in metallurgy there is a shortage of coke. Yet we are even working on it. And this gives a constantly falling consumption normativ. What is wrong with it? For more than 2 years we have had an industrial installation for blowing the hearths of the blast furnace with coal dust as fuel. This technology was proposed by scientists at the Donetsk Scientific Research Institute of Ferrous Metallurgy and the engineers at our plant. We have forgotten what it is to have a stoppage because of coke. But they are in no hurry to introduce this innovation at other plants. Attitudes toward other valuable developments by the scientists are also cool. But at the plants in Donetsk Oblast alone, realization of the innovations of just the Donetsk Scientific Research Institute of Ferrous Metallurgy would insure an additional 8 million tons of sinter, more than 2 million tons of pig iron, 700,000 tons of steel and 2.5 million tons of rolled products. Where, then, is the organizing role of the ministry?

Why are different designs of charging equipment, many of which have a short service life, used in the furnace shops? Why does progressive technology for the hot repair of converters give a high savings return only in West Siberian and Novokuznetsk plants? The guilty party here, of course, is primarily the republic Ministry of Ferrous Metallurgy, which still does poor work in disseminating leading experience.

But none of us metallurgical workers is an indifferent observer. Do we do very much ourselves to incorporate our neighbors' experience in our own work? Not really. And this matter must be corrected as soon as possible.

A mass campaign is needed to improve production efficiency. Some 50 years ago PRAVDA announced a blast furnace competition. There were only 100 in the country and a struggle was initiated for the smelting of 20,000 tons of pig iron each day. Now we have the scales but the tasks are not the same. But, perhaps it is not out of place to look a little more closely at the results of the competition of that time. It would certainly be possible to take much for use in the practice of today's labor competition.

Of course, in order to completely correct today the situation within the sector and to achieve not only rapid production growth but also improved quality for metallurgical output a whole complex of measures is required. But nothing gives such tangible results as worker initiative, high labor discipline and order in production.

Our experience convinces us that at each enterprise in ferrous metallurgy, and indeed, not only in our sector, it is possible to achieve better results in work and liquidate the debt owed for the years of the five-year plan that have already elapsed if order and discipline are restored and if the responsibility for the assignments of each us, from the minister to the worker, is enhanced, if a stimulus is provided for worker initiative and it is directed into the proper channel. Right from the first days of the third year of the five-year plan it is essential to focus on the fulfillment of tasks and pledges to deliver output. The plans are now difficult but quite realistic; they have been balanced as never before. This means that they can be completely fulfilled. Their fate is in our hands.

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REGIONAL

LOCAL TO MINISTRY LEVEL CORRUPTION CRUSHES DIRECTOR

Alma-Ata KAZAKHSTANSKAYA PRAVDA in Russian 17 Nov 82 p 2

[Article by D. Gutenev, KAZAKHSTANSKAYA PRAVDA reporter, Alma-Ata Oblast:
"Principles Afterward"]

[Text] For a long time Fedor Matveyevich could not get to sleep that night. A sense of injury stifled him. He had behind him the front of the Great Patriotic War, the opening up of the virgin lands, the years of important work. Of those the last 12 had been spent--except for a short break--in the system of the republic's Ministry of Motor Vehicle Roads. For a short period he directed the No 8 Forest Planting Sector (FPS), which during his tenure was put on the ministry's Honor Board. Later he was employed there as a work superintendent. But now everything has changed. And, it turns out, Odnokoz was a terrible director.

All this was said at the recently concluded open party meeting, which discussed the vanguard role of communists in the work sector in the light of a resolution by the fifth plenum of the Kazakhstan Communist Party (CPSU) Central Committee. All the criticism was concentrated on him, O. Odnokoz. For neglect of his duties, for poor work organization, for disorganization among the collective and for slander he was given a severe reprimand which was noted on his party registration card. At the same time the meeting requested the Zelenstroy Trust to release Odnokoz from the position which he occupies.

The injury which had been inflicted seemed undeserved. A year ago, when he was up for re-evaluation, the FPS-8 chief, P. Chumanov, gave him an excellent recommendation, but now he is professionally worthless. As it sometimes happens, the volume of work grew, and it became more complex in nature, a person falls behind, and all of a sudden he is no longer coping with things. Maybe that's how it was. But Odnokoz, both in the meeting as in the chain of preceding events, perceived a different logic. And he wrote to the newspaper that he was being oppressed.

I met with Odnokoz, Chumanov and the manager of the Zelenstroy Trust, A. Evginson, who brought to their meeting with me the trust's lawyer. I conversed with many other people as well. Some spoke openly, others were keeping silent about something. But gradually, thread by thread,

I unravelled the tangle of the conflict and found the original reasons for it.

We should begin with June 1979, when Zelenstroy established a new forest planting sector, and P. Chumakov, who was heading FPS-8 up to this time was appointed as the boss. Instead of him, F. Odnokoz arrived. Five months later the sectors were merged and Odnokoz was made subordinate to Chumakov. For those six months FPS-8 was on the Ministry of Highways Honor Board, but was Odnokoz alone the one who deserved this? However, he saw himself as an experienced, knowledgeable manager and thought that he had been treated badly, having been made the second in command.

Now let us skip a period of time in their work together. The ministry received an anonymous complaint of abuses permitted by Chumakov and certain other officials. The chief employee, M. Shatalin, carried out an inspection. Supporting facts were not received--that was his conclusion.

Subsequently a planned inspection of the greenhouse operations took place. And a second complaint, a copy of the first, was received, but to this one a copy of the report on the inspection, which had revealed quite a few infractions, was attached. This time the investigation of the complaint was assigned to U. Samarin, the deputy head of the ministry's control and review administration. He did not check all the facts, rewrote Shatalin's certificate and sent it through channels. Thus the essence of the facts was not revealed. And the complaints required careful study.

"I did not have enough manpower to study the whole thing," M. Shatalin acknowledged.

"But could it not have been handed over to the people's control or the investigative agencies?"

He shrugs his shoulders. The position is understandable--don't air the dirty linen. The shadow of slander fell on respected people. But if all the points had been aired the first time, the second complaint would not have appeared. People would have been cleared of unfounded accusations or punished. Neither one nor the other was done.

But what kind of facts were there? A bit about some of them. A certain I. Kvasha was registered as a worker, and although everyone knew that she had not planted a single sapling or watered a single flower, a wage packet was regularly calculated and paid to her over a period of 10 months in order for the sector's motor vehicles to pass their technical inspections without any obstacles. I. Kvasha worked, after all, as an assistant to the given state motor vehicle inspector. The people doing the checking for the ministry did not detect the violations.

Take another fact which was mentioned in the complaints. Three cars which had been written off passed through FPS-8, and they were sold at advantageous prices to people who did not have Talsar permits. A. Eyginson and P. Chumakov were among the purchasers. In fairness it should be mentioned

that Chumakov did not acquire the car from his own sector (it was sold to someone else); his came from a non-metallic materials combine.

Why were the operations carried out through FPS-8? They must have believed that Chumakov had reliable connections in the ravnopolkom and that he would do this.

The complaint indicated that V. Bondartsev, a senior mechanic, and I. Lopatin, the head of a geological prospecting expedition of the Kazakh SSR Ministry of Geology, entrusted these cars for Chumakov and Eyginson at the expense of the FPS. In payment for the services, FPS-8 supplied Lopatin with materials to build his own home. Whatever he ordered, they delivered.

V. Bondartsev helped himself; he wrote off illegally spare parts for cars. While watching the senior mechanic, the line mechanic V. Vakhovskiy, also reached into the state's pocket. He, too, illegally wrote off four fenders from a LAZ-24 car. These facts were reflected in the reports on the reviews and in an order to the trust. Bondartsev was transferred back to the being a line mechanic and as before he has access to material valuables--batteries, rider tires and others. And Vakhovskiy was appointed as senior mechanic!

But let us go back to the house. In Shatalin's and Semanin's certificates it seems that FPS-8 had no relation to its construction (supply of free material). In Shatalin's report, explanations from three drivers are placed that denied that they had delivered any building materials to Lopatin, but there is no explanation from M. Fisher, who claimed that once he had taken some concrete and it was Chumakov in his car who pushed him the road. Moreover, there is a curious document in the file presented by Semanin. It is worth quoting exactly.

"To the period that I worked as a driver at FPS-8 I at no time delivered at the direction of the head of FPS-8, Comrade Chumakov, any building material for the construction of a house, and previously during the first inspection, the explanation which I gave was incorrect because I did not understand the question which was put to me, and when it was explained to me, then I understood that I had answered incorrectly..."

As you can see, when they explained "what it was all about," he understood that he had not delivered anything. Fisher was fired.

These facts did not leave the society and a formal reply appeared. But they alarmed Chumakov. "Who is writing?" His suspicions fell on Odnokoz. "He is the senior work superintendent, the first deputy, knows everything." Also, he is not against taking my position. We must get rid of him as soon as possible." I never swear that this is exactly what Petr Vasil'yevich was thinking, but he acted consistently. The trust received a memorandum saying that Odnokoz was not coping with his duties, although he had previously been given good evaluations on his job performance.

"We felt sorry for him, we treated him well," said Chumakov throwing up his hands. "But now..."

Eyginson deflected Chumanov's memorandum at the council of chief specialists. Then a collection of materials compromising Odnokoz was made. It was fortunate that he had given few pretexts for any such materials. Both at the trust and at FPS-8 I was told quite a bit about his incompetence on matters of economics, mechanization, construction, forestry and other matters which the manager of such an organization must know.

The low survival rate of the seedlings purchased by Odnokoz in Nal'chik was noted in the accusation. Also noted was the failure of the subbotnik at Al'-Farabi, although according to the evidence of that same M. Shatalin, the secretary of the ministry's party organization, who headed this day of voluntary work devoted to the planting of seedlings, there was no failure. And there was much more: the work failures were obvious and doubtful.

And finally the meeting took place. Few of the skilled workers who would express even the slightest bit of sympathy for the senior work superintendent were invited to it. And when drawing up the protocol, the secretary of the party organization, A. Rupp, so verextended himself that he wrote into the presentation by master worker Rostovtsev an accusation against Odnokoz which he had not made.

Copies of the protocol went to the party commission of the Talgarskiy Party Raykom. They also went to the trust and even to the ministry. No notes from a resolution, but actual copies of the protocol. But A. Rupp violated the Charter further. When the party raykom returned the documents to him because of the lack of correspondence between the agenda for the meeting and the course of the discussion which took place at it, as well as the resolution which was passed, he embarked upon a direct pretext: he drew up a new protocol. And it is unimportant that this second version did not manage to get there before the reporter arrived. This is one more indication that the meeting was a planned action in a chain of persecutions directed against an objectionable person, a "base" for organizational conclusions. And they followed immediately. An order appeared in which Odnokoz was given a reprimand. And if one takes into account the fact that this year three officials of FPS-8--Chumanov, Odnokoz and work superintendent Sokolenko--had already been given a reprimand each, then arithmetic comes into play: Odnokoz already has three of them.

That is how the FPS-8 communists demonstrated adherence to party principles, while trading on any principles of any kind which they might have.

But what of Odnokoz? There is no doubt that he, as one of the top officials knew the true state of affairs at FPS-8. He signed and approved the orders (including those for Kvasha), and he monitored the greenhouse work on the basis of orders. He must have known other unattractive things. But he kept quiet. He took a wait-and-see position: as soon as Chumanov moves aside, we shall see. But when the clouds gathered above him, he wrote openly to the editor. He, too, manifested a belated adherence to principles.

REGIONAL

LARGE COUNTERFEITING AND SPECULATION RING UNCOVERED IN AZERBAIJAN

Baku VYSHKA in Russian 28 Nov 82 p 4

[Article by Azerinform correspondent: "The Criminals are Punished"]

[Text] The Azerbaijan SSR Committee for State Security discovered and intercepted the criminal activities of a group of individuals engaged in the violation of existing USSR laws on currency operations, and in large scale speculation in valuables.

It all began when the speculators and counterfeiters Agadada Beyukaga ogly Aliyev and Mamedaga Mursal Abdullayev were caught red handed in an attempt to sell Tsarist and Austro-Hungarian coins. It turned out that the coins seized from the criminals were not genuine, but had been made by amateur methods.

Soon the organizers of the counterfeit money operation were arrested: Ramiz Nabi ogly Gadzhiyev, Aga Radzhab Murguseyn ogly Dzhafarov, and others. In the search of their apartments a large number of dies and attachments for the manufacture of gold coins -- Russian imperials, Austro-Hungarian ducats, Turkish lira -- and large sums of money and valuables were discovered.

In the course of the investigation it was established that for a long period of time in Baku and other regions of Azerbaijan criminal groups have been in operation which, in violation of laws on currency operations, have been systematically engaged in large scale currency speculation operations. Having begun their criminal operations with gold speculation and striving for even higher profits, they began the production of counterfeit money which they sold to speculators and individuals who exchanged their unearned incomes for valuable currency.

In order to manufacture the money, Dzhafarov, Gadzhiyev, Bayramov and others used a large amount of "gold sand" i.e. placer gold obtained by wittingly criminal methods which was systematically delivered to them by inhabitants of the Chechen-Ingush ASSR I. O. Toldiyev and I. Kh. Dolgiyev. For the same purposes they bought gold ingots and items, primarily wedding rings, refined and smelted gold, adding copper, and, using various kinds of equipment made the counterfeit coins and sold them at black market prices.

The illegal processing of gold and manufacture of coins was conducted in basements and out-buildings belonging to the criminals and their relatives and at homes and dachas located in Baku and Yerevan. In addition, in order to stamp a large number of coins Gadzhiyev, through a worker at the Baku tram line R.V. Khublaryan, obtained the use of a hydraulic press at the line's machine shop.

For a large sum former milling machine operator at the Special Design Office of the Azerbaijan SSR Ministry of Local Industry, and other individuals supplied the criminal group with special equipment and attachments for processing the gold and manufacturing the coins.

All those involved in the manufacture of counterfeit money and in money speculation led a parasitic way of life and the majority of them had never worked. For a long time the members of the criminal group extracted large unearned incomes and thus damaged the money and credit system of the Soviet state.

The judicial board for criminal affairs of the AzSSR Supreme Court under the chairmanship of of A.S. Orudzhev sentenced the guilty to prolonged sentences and confiscated their property.

Investigative organs are also interested in cases where individuals acquire valuable money in exchange for unearned income.

11,574

CSO: 1800/384

REGIONAL

NEW BOOK CRITICIZING BOURGEOIS CONCEPTS OF NATIONALISM REVIEWED

Vilnius SOVETSKAYA LITVA in Russian 3 Nov 82 p 2

[Review by Professor I. Zaksas of book "Kritika Burzhuaznogo Natsionalizma i Internatsional'noye Vospitaniye. Voprosy Teorii" ["A Critique of Bourgeois Nationalism and International Education. Problems of Theory."] by V. Lazutka, Izdatel'stvo Mintis, 1982, (in Lithuanian)]

[Text] The problems of international and patriotic education under conditions of intensifying ideological struggle require constant development of the Marxist - Leninist theory of nationalism and national relations, and a well reasoned critique of bourgeois concepts. Of great interest in this regard is the book "A Critique of Bourgeois Nationalism and International Education. Problems of Theory.", by V. Lazutka, recently published by Mintis.

A quality of the book is its fervent party mindedness. From a class position the author subjects anticommunist concepts to a thorough, well reasoned critique, showing their methodological inconsistency and reactionary direction.

Another feature is its discussion of problems in international and patriotic education in close connection with a critique of bourgeois nationalism and its recidivists in our society. There is a detailed analysis of nationalism's essence and historical diversity, as well as its links with opportunism.

The book emphasizes that the theoretical basis of nationalism is an idealistic understanding of history: National relations are torn away from general public (obshchestvennyye) relations, especially from social and class ones, and absolutized in the public consciousness.

The monograph devotes extensive space to a critique of the anti-Soviet Baltic emigration's nationalist concepts. It contains rich material on its anti-anti-communist organizations. The Lithuanian reactionary emigration's hostile activities are exposed. The author provides a well argued critique of one of the anti-communists' most well known concepts, that of Lithuania's so-called "loss of independence".

Based upon historical and contemporary facts, V. Lazutka convincingly proves that under the socialist order Soviet Lithuania was not deprived of its sovereignty, but that it (sovereignty) has been raised to a qualitatively new level.

The USSR's new Constitution expands even more the union republics' guarantees of sovereign rights. The book thoroughly criticizes the nationalists' spiteful fabrications about the "Russification" and "assimilation" of the Lithuanian people.

The monograph devotes extensive attention to improvements in the categorical apparatus of the Marxist - Leninist theory of nations and the national question. In our opinion, V. Lazutka has successfully revealed the content of such important categories as the "national question", "solution of the national question", and "nation".

The book's last chapter examines some problems in patriotic and international education. It provides a historical survey of the activities of revolutionary social democrats in Lithuania, and then of the Lithuanian Communist Party in educating the working people in the spirit of proletarian internationalism. Party organization work in the postwar period is analyzed.

The book under review does have some individual shortcomings. It is not always well structured and consistent in its presentation of problems. In our opinion some problems are insufficiently analyzed. They include, for example, the interpretation of the statement by Marx and Engels in the "Communist Manifesto" that: "Workers do not have a homeland ", widely used by anti-communists in support of the supposed anti-patriotism of communists.

The chapter "Some Problems of Patriotic and International Education" is fragmentary and by no means completely examines this important question. It does not study the relationship of bourgeois nationalism and socialist internationalism to humanism. No scientific data is provided to support the equality of all nations and races and to criticize reactionary ideas of racism and nationalism about higher and lower races and national hatred.

However, these shortcomings do not diminish its qualities. It is pleasing that Izdatel'stvo Mintis has, on the eve of the 60th Anniversary of the formation of the USSR, provided Lithuanian readers with such a valuable, necessary, and rich book. It will undoubtedly be of good help to agitators, lecturers, and pedagogues. The book will provide effective assistance to a wide circle of ideological activists and to those interested in problems of communist education and a critique of anti-communism.

11,574
CSO: 1800/384

REGIONAL

MISUSE OF GEORGIAN FARM ASSETS, FUNDS PROBED

[Editorial Report] Tbilisi KOMUNISTI in Georgian on 22 October 1982 page 2 carries a 1500-word Gruzinform report on a Council of Ministers probe into widespread misuse of kolkhoz and sovkhoz assets and funds. On the basis of the findings, the Agriculture Ministry, the Fruit and Vegetables Ministry, and Soviet bodies on all levels were admonished to take specific steps, and a number of ispolkom chairmen and other officials were reprimanded. Infractions were revealed on 113 of the republic's 131 kolkhozes and 83 of the 101 sovkhozes. Specifically, allocated building space worth thousands of rubles was given over rent-free to various outfits having nothing to do with designated purposes, from oil prospecting offices to pharmacies, and the like. In addition, housing built for workers and employees of agricultural organizations was occupied by personnel outside the sector. Funds allocated for farm use went for other, unauthorized projects. "Staff discipline [shtatnaya distsiplina]" violations resulted in thousands of rubles of over spending on excess personnel.

TENTH GCP CENTRAL COMMITTEE PLENUM'S MATERIALS ANALYZED

[Editorial Report] Tbilisi KOMUNISTI in Georgian on 26 October 1982 carries a 2100-word front-page editorial summarizing and analyzing the materials of the 10th GCP Central Committee Plenum. The two key topics were: One, the Georgian party's tasks in regard to increasing grain production in light of the May CPSU Central Committee Plenum. Two, the excellent agricultural performance of Gardabani Rayon; which is often called a "proving ground" for practical scientific advances in agriculture.

For too long, grain has been neglected in favor of grapes, tea, citrus and other regionally favored crops. Georgia has not met its grain plans in the past four five-year plans, owing to unsatisfactory seed quality, slipshod sowing and cultivation practices, lack of crop rotation compliance, and losses in transport, handling, and processing. The republic can and must improve its grain performance without stinting on its other key crops.

Gardabani Rayon is a major supplier of farm commodities to Rustavi, Tbilisi, and all-union stocks, thanks largely to vigorous adoption of scientific and technological advances and the assignment to key posts of highly qualified and dedicated cadres.

Finally, it is noted that the performance of the Republic Interdepartmental Council for Administration of the Agroindustrial Complex, among other organs, has turned in a somewhat disappointing performance. And the local rayon agricultural production associations have been slow to restructure their work and stand on their own feet. Local party and government laxity has allowed crime to persist.

HISTORY, FUNCTIONS OF GEORGIAN NOTARY SYSTEM DISCUSSED

[Editorial Report] Tbilisi KOMUNISTI in Georgian on 29 October 1982 page 3 carries Deputy Justice Minister A. Kvitsinia's 1200-word article, on the occasion of the 60th anniversary of the establishment of the Georgian notary system, concerning the history of the institution during, right after, and since the October Revolution, the laws governing its functions and operations, and the like. There is some comment on regulations for notary recertification and refresher training, and mention of one or two shortcomings--namely, some notaries carry out their duties in a lackadaisical manner and do not bother to upgrade their knowledge, and working conditions are often quite unsatisfactory, including inadequate quarters.

RECLAMATION OF COLCHIDIAN LOWLANDS DISCUSSED

[Editorial Report] Tbilisi KOMUNISTI in Georgian on 23 October 1982 page 3 carries Rezo Dvalishvili's 3200-word article sketching the history and present development of efforts to reclaim the subtropical Colchidian Lowlands and put the area into productive use. Largely a malarial swamp afflicted by almost unceasing rainfall, Colchis is nevertheless richly fertile and has, since effective drainage and development efforts were instituted after the October Revolution, been transformed into thousands of hectares of tea and citrus plantations, and the work goes on. One of the main organizations involved in the long-term project is Kolkhidastroy Trust, which was founded 50 years ago with little equipment and not much experience to go on. Now, specialized heavy machinery in the expert hands of skilled workers who, some of them, inherited their love of Colchis from their fathers, is helping to transform the land. Land dredges built specially in Poti are also in demand abroad. A brief passage mentions a CPSU Politburo meeting back in 1936 to discuss ways and means, presided over by Stalin.

GEORGIAN EXPERIMENT IMPROVES RUSSIAN LANGUAGE INSTRUCTION

[Editorial Report] Tbilisi KOMUNISTI in Georgian on 29 October 1982 page 3 carries a 1200-word article by G. Khandamishvili, a delegate to the 5th Georgian Teachers Conference, concerning a successful experiment that has been underway for some time in the Mukhrani Village Secondary School [Mtskheta Rayon] to improve Russian language instruction. In grades 4 and 5, two one-hour Russian language classes are placed "back to back" instead of being scheduled separately as in most practice. This way, the ambience is maintained longer, explanations don't have to be repeated as often, and time can be used for role-playing and other realistic exercises. Speaking, comprehension, reading, and writing skills have improved. The Mukhrani school was chosen because of its excellent facilities, including a language lab. The author

does have one reservation: The back-to-back Russian classes have usurped the time formerly devoted to foreign language classes that customarily begin in grade 4 (in this case, German). This causes the pupils to forget their German material rather quickly, and the instruction is impaired. The author suggests taking time away from other subjects that are not so new to the pupils and can thus be reduced.

In a brief passage, the author notes that in general, Georgian secondary school graduates have a very poor command of Russian in all aspects--vocabulary, speaking, understanding, reading, and especially writing.

ENROLLMENT OF WORKING YOUTH IN GEORGIAN VUZES BEGINS

[Editorial Report] Tbilisi KOMUNISTI in Georgian on 31 October 1982 page 3 carries a 1200-word Gruzinform interview with G. Makatsaria, deputy minister of higher and secondary specialized education, concerning the current campaign to enroll working youth (up to age 34) in VUZ preparatory courses. The various specialties offered by the particular schools are discussed, including accounting and allied courses in Gori's Baratishvili Institute which was recently re-profiled. Makatsaria explains the differentiated requirements and credentials needed by workers in particular sectors, discharged servicemen, workers aiming for careers in medicine, and so on.

GEORGIANS OBSERVE MILLENIUM OF MT ATHOS MONASTERY

[Editorial Report] Tbilisi KOMUNISTI in Georgian on 19 October 1982 page 4 carries Prof Dr of Philology A. Aleksidze's 2500-word piece on the celebration of the 1000th anniversary of the founding of the Georgian complex on Mt Athos--one of numerous centers of Georgian learning established outside the nation's borders starting in the 5th century and a priceless repository of unique Georgian manuscripts and art objects, including both original writings and translations of Byzantine works. The author describes the location, history, way of life, and medieval regulations governing the enclave today, and sketches the Georgian complex's role in Byzantine cultural, political, and ecclesiastical relations over the centuries. While most of the keepers of the monastery served merely as conservators, certain of them played vital, active roles that advanced Georgian cultural, political, and intellectual life. Although the monastery is no longer in the hands of Georgians, its founders and leading figures still retain their ancient authority. The manuscripts dwindled through time, numbering only 87 by the time of their last cataloguing in 1931 by the American Georgianist Robert Blake. Georgians were prevented from obtaining photocopies until recent years.

ABKHAZIAN TEACHERS CONGRESS DISCUSSES SHORTCOMINGS

[Editorial Report] Tbilisi KOMUNISTI in Georgian on 24 October 1982 page 2 carries I. Gobechia's 600-word report of the 4th Abkhazian Teachers Congress held in preparation for the 5th Georgian Teachers Congress. Along with accomplishments, a number of shortcomings were discussed. In particular, there are not enough teachers of Russian language and literature, foreign languages, mathematics, and the sciences; numerous school buildings are in serious disrepair; food services are inadequate; not enough is being done to retain young cadres; efforts to prevent pupil delinquency are neglected; not enough preschoolers are being enrolled in kindergarten; and the like. The

Congress was participated in by republic Education Minister Kinkladze and Abkhazian Obkom First Secretary Adleiba along with other local officials.

Similar articles on the Adjarian Teachers Congress and the Ossetian Teachers Conference appear on the same page. Only a few serious problems are mentioned--in particular, it is difficult to keep teacher cadres in the highland areas of Ossetia owing to poor working and living conditions.

GEORGIAN CONTRACT DISCIPLINE LAGS BADLY

[Editorial Report] Tbilisi KOMUNISTI in Georgian on 27 October 1982 carries an 1100-word front-page editorial on the findings of a GCP Central Committee Buro meeting to summarize 9-month performance indicators. Documents showed that while most of the republic's enterprises and associations are fulfilling and overfulfilling production and sales plans, a great many of them are not meeting contract obligations with respect to delivery times, assortment, and so on. The editorial makes reference to Brezhnev's words of reproach addressed to the workers of Azerbaijan recently on the same subject, and notes that it applies equally to Georgia. KOMUNISTI receives numerous reports from enterprises about successful plan fulfillment, yet contract discipline is almost never mentioned. Executives and managers must be reminded that contract obligations have the force of law.

GEORGIAN FARM CO-OP FORMS EXPLAINED

[Editorial Report] Tbilisi KOMUNISTI in Georgian on 19 October 1982 page 2 carries Doctor of Economics K. Charkviani's 2500-word article on the benefits of the farm co-op systems developed in Abasha and Makharadze rayons, and how they work. The various forms by which individual farmers contract to receive animals, feed, and loans to build structures in return for selling milk and fattened animals to the state, how they are recompensed, and so on are described in detail. Output, procurement, and household income have been increased substantially, and housewives, oldsters, and teenagers are usefully employed. The system should be adopted and adapted republic-wide. As to whether the co-op system is in strict keeping with socialist principles, the answer is definitely yes. No hired labor is allowed; the household land belongs to the state; no private sales of the resulting farm products are permitted. In addition, the author emphasizes, "basic annual and perennial crops" must be excluded from co-op arrangements, lest crop land be fragmented and principles of large-scale socialist agriculture be undercut.

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